LOOKING BACKWARD— THINKING FORWARD

STELLA WYATT BRUMMITT

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LOOKING BACKWARD
THINKING FORWARD

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THE JUBILEE HISTORY

OF

The Woman's Home Missionary Society

OF

The Methodist Episcopal Church

BY

STELLA WYATT BRUMMITT

CINCINNATI
1930

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THE WOMAN'S HOME MISSIONARY SOCIETY

The future I may face, now
I have proved the past.
Robert Browning.

HYMN FOR HOME MISSIONS

Land of our love, thy daughters meet
In love and worship at the feet
Of Christ, the Lord of lands, to claim
Redemption for thee in His Name.

The ceaseless tide of human souls
From either sea that o'er thee rolls
Grows dark with ignorance and shame;
We ask redemption in His Name.

Thy simple children of the sun,
From bitter bonds so dearly won,
Stretch forth their hands with us, and claim
A new redemption in His Name.

Lord over all, as through the years
We plant with joy, or sow with tears,
Help us to serve, 'mid praise or blame
"For love of Christ, and in His Name!"
—*Mary A. Lathbury.*

Foreword

The purpose of this little volume is to provide a brief history of an organization, not to weave a fascinating tale of fiction and romance.

The critical reader will discover inaccuracies in facts and figures, for they are there. In spite of the patient scrutiny of the committee appointed by the Board of Trustees, which has read not only the manuscript but the proofs, and in spite of constant and careful consulting of the sources, errors will be found. The author will welcome corrections, which will be put at the disposal of future historians of the Society.

To the committee mentioned above, gratitude and appreciation are due. Its members were: Mrs. Wilbur P. Thirkield, the fifth President of The Woman's Home Missionary Society, who served thirteen years and is at present a member of the Board of Trustees; Miss E. Jean Oram, long associated with the deaconess work, friend of the Indian work, interested vitally in all the affairs of the Society, and at present its First Vice-President; and Mrs. Levi Gilbert, editor of *Woman's Home Missions*.

Much of the work of The Woman's Home Missionary Society is done through what the rank and file know as "Conference work." It may be necessary to say to the uninitiated reader that this book reports mainly the national work, conference undertakings being briefly reported in smaller type. All of the eighty-five conference, which together constitute the national organization, have been urged to prepare separate histories of their enterprises and activities, for their own constituencies.

Books written in other years by other historians from the ranks of the organization have been freely drawn upon, and have been constant help and inspiration. They are: "Twenty Years' History," by Mrs. L. T. Tomkinson; "Souvenir Exhibit," compiled by various members in 1900; "In Memoriam," a sketch of the life and work of Mrs. Lucy Webb Hayes, the first President, by Mrs. John Davis; and "The Balance Wheel," by Mrs. Ellen Coughlin Keeler.

The file of the Annual Reports has been constantly before us, and has been our joy and despair, our distraction and haven of refuge.

The work has been too difficult, but it has been deeply interesting. It has been wearisome but inspiring. It has been deadly dull and yet delightsome. So there is gratitude that the chairman of the Jubilee was asked to add the writing of this history to the other joys and responsibilities of the five years.

The slogan of the Jubilee has been made so beautiful and so meaningful by the loyal women who have worked at the plans prepared by the Jubilee Committee, that we could not forbear to choose the words as the title of the book—"LOOKING BACKWARD: THINKING FORWARD."

If the book has any justification, it is that it does not merely indulge in "Looking Backward," but that it persists in "Thinking Forward." Therefore the last official act of the chairman of the Jubilee is the dedication of this book to the youth who, in the next fifty years, are to Make Missions Modern.

Stella Wyatt Brummitt.

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"DOE YE NEXTE THYNGE"

From an old English parsonage
  Down by the sea,
There came in the twilight,
  A message to me.
Its quaint Saxon legend,
  Deeply engraven,
Hath as it seems to me,
  Teaching from heaven;
All through the hours,
  The quiet words sing,
Like a low inspiration,
  "Doe ye nexte thynge."

Do it immediately,
  Do it with prayer,
Do it reliantly,
  Casting off care;
Do it with reverence,
  Tracing his hand,
Who hath placed it before thee
  With earnest command.
Stayed on Omnipotence,
  Safe 'neath his wing,
Leave all resultings—
 "Doe ye nexte thynge."

Looking to Jesus;
  Ever serener,
Working or suffering,
  By thy demeanor.
In the shade of his presence,
  The rest of his calm,
The light of his countenance,
  Live out thy psalm.
Strong in his faithfulness,
  Praise him and sing:
Then as he beckons thee,
 "Doe ye nexte thynge."

(Jan. 1884, on page 1, No. 1, of
  Home Missions.)

OUR BEGINNING

Story of the Organization

Analysis of the times
Glimpses of the Women of 1880
Records of work of Officers

CHAPTER I

A Link in the Chain of Life

To have sown in the hearts of men
One thought that will not die,
To have been a link in the chain of life,
Shall be immortality.
—*Edwin Hatch.*

New Uses for an Old Motto. "For the love of Christ and in his name" is an old Waldensian rallying cry of martyrs in centuries gone by. When our own group took these stirring words as the device of the organization, Edward Everett Hale, the author of "In His Name" commended their use, since the purpose of the organization was to train children and youth to do "In His Name." John G. Whittier also sent a congratulatory appreciation of the proposed motive for the work, appealing as it did to thc altruism of a Quaker poet and reformer.

The First of "These Women." In this day of women's acknowledged rights, it will seem strange to discover that not until June, 1832, was there ever a missionary society organized for women only. This was called "The Female Missionary Society of Lynchburg and Auxiliary Missionary Society of the Methodist Episcopal Church." The object is set forth in the preamble as follows:

"Being deeply sensible of the unmerited goodness of our Heavenly Father in having cast our lots in a land of light and liberty, having bestowed upon us the invaluable privileges of the gospel, we deem it our duty to put our mites into the treasury of the Lord to aid in sending the good news of salvation to those who know not a Saviour."

The work was prosecuted successfully by leading women of Lynchburg for nineteen years, when a division in the ranks of the local pastors brought about its dis-solution, but not before there was reported $479 in the treasury. This was a large sum to be raised for missions in that time by so few people and the zealous and liberal spirit which distinguished Methodist women in 1832 is still cherished by their descendents and successors in 1930.

Women's Missions No Woman's Whim. It would be a mistake for any one to conclude that at last woman had decided to assert herself and therefore organize just for the sake of organizing. It should be rather realized that such counter forces were at work in America as compelled women who called themselves Christian to help stay the onrush of these forces.

It is said that "all movements which are worth while and are of permanent value to society involve the heroic, untiring and faithful service of noble, intelligent, broad-minded and philanthropic men and women, who suffered much to make the public take interest and see the significance of the early beginnings."

A Fateful Date in Our History. The great tides of immigration had turned toward our shores, and, just previous to the date so strongly fixed in the minds of 500,000 women to-day, the year 1880, the number of these who came to the land of the free in a single year was one and a quarter millions.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church had been organized ten years before this date, so to it came interested men and women, begging that the Society should begin to care for the heathen from China, Japan, Italy and Greece on American soil. After full consideration, the official decision was rendered that the word "foreign" in the Society's title precluded the undertaking of work in the home land.

Again it must be noted that this magic date, 1880, came within the generation after the ending of the Civil War. The strife between brothers was ended, but sorrow and desolation, the usual aftermath of war, were found both in the North and the South. It was to ruined homes, broken hearts, and desolate land that the boys of the blue and gray had returned at the war's end.

Reconstruction by Blundering. Reconstruction time followed, when to conquered and conqueror fell the desolate, difficult task of rebuilding. Land and houses could be mended, but pent-up emotions against the injustices and cruelties of war were not so easily subdued.

Added to the suspicion and strife of this time was one result of the war not reckoned with. The slave had been freed. Unlettered, untrained men and women were going out for the first time to battle with life without guide or restraint, as the Negroes left plantation home and shelter to claim the freedom promised in the Emancipation Proclamation. The Southern States had 6,000,000 Negroes whose wills were weakened by long servitude, a people ignorant of the common laws of living, the dire need of whose womanhood demanded Christian woman's attention.

Over the war-scourged South swept another invasion. In the guise of friend and benefactor there came from the North hordes of carpet-baggers, men of evil motives, bad advice, and contemptible methods, to fatten on the unlettered, poverty-stricken Negroes who had yet to start in the progress "up from slavery." Strife was inevitable, as a people untried in citizenship, untrained in independence, followed these false and unscrupulous leaders.

Obeying the Ever-Westward Urge. Another group was restless. Their forebears, Scotch, Irish and English, newcomers of an earlier time, had started west to find the wide open spaces where land could be had for the claiming. "Out west" was an indefinite place, at an indefinite distance, but the start was made on the long trail to the mountains, to Ohio, to the Louisiana territory, and even to the land of the setting sun.

Wagons broke down, horses died, children sickened and died, frail womanhood broke under the hardships of the long way, of necessity camps were made, in mountain passes and coves. Tiny cabins were built and land cleared on mountain sides, and there came into existence the clearing and settlement of the forgotten frontiersman—beyond whose frustrated lives the growth of America went on unknown and unheeded.

Pioneers of these and other stocks pushed ever on westward, seeking a home for a strange new faith. Across the wide stretches of the plains whitening skulls and mounds of earth over loved bodies spoke of the toll taken by the hardships of the journey. By untold effort, struggling against wild nature and wilder men, themselves brutalized, this great migration pushed into the promised land of Utah and what its leaders called religious freedom. Some three million Mormons came to live in this territory.

The encroachments of this people, together with the general westward movement, drove "the first American" from his wild prairie, from which he retreated, desperately fighting, to a pitiful reservation. The paleface was infringing on a land which had always been his empire. His buffalo was ruthlessly destroyed, and the settler's fences shut him out of his happy hunting grounds. Gone was the wandering in endless open space and sunlight, gone the hunting and the fishing. The inevitable reservation life was resented. The Great White Father, in theory solicitous for the needs of the Indian, for many years made him an object by turns of charity and exploitation.

The Needs Come to a Focus. "The home is always the index of the progress of a people," declared General Eaton, Commissioner of Education at Washington. And the need of model homes maintained by trained teachers, and nurses for the Negro was recognized.

The proverb, "He that provideth not for his own is worse than an infidel," seemed to indicate that on rugged frontier and in mountain cove the mountaineer was entitled to some attention at the church's hands.

Then came 1880. "The heathen are filling our land. It is better that they come to us than that we go to them. They come that they may be converted," said Bishop Thomson as the tide of immigration set in.

"The teachings of the school are being neutralized by the degradation of the home," said Bishop Wiley; and women went out to claim the American home from Mormonism.

So it was that amid political, social, economic and religious need a few women lifted the Waldensian cry "For the love of Christ and in His Name," to make 1880 significant.

First Efforts to Do the Next Thing. In 1875, at a mass meeting of women in Baltimore it was resolved to petition the Freedman's Aid Society, which had been organized in 1866, to include women in its Board Membership, to which came the answer, "By the Act of Incorporation males only are eligible to the Board of Members, but—we unanimously recommend that women be cordially admitted to participate in all our meetings as advisors and counselors."

Acting under this suggestion, some progress was made, and in 1876, at the ninth annual meeting of the Freedman's Aid Society in Pittsburgh, several women spoke on Sunday from pulpits, and called a woman's meeting for the day following, at which time Mrs. Jennie Fowler Willing, Mrs. Mary G. Wheeler, and Mrs. Elizabeth Lownes Rust presented their case.

But the legal obstructions were not dislodged. On January 20, 1877, came the final decision: "In view of the fact that the introduction of females into the Board of Managers, by the law of the State of Ohio under which the Society holds its charter, would endanger its property, it is not practicable to elect a lady an Assistant Corresponding Secretary"; but Mrs. Jennie F. Willing was offered "the appointment of Agent" under the direction of the Corresponding Secretary, which position she declined.

A Woman Finds a Way. Emerson says, "Civilization is simply the influence of good women." While some good women were seeking a way to serve in the North, a woman was serving in the South. Mrs. Jennie C. Hartzell went to New Orleans in 1870 as a bride, with her young husband, who later became a world figure, as from pastorate to editorial chair, to the episcopacy, he went out to Africa to crown his career by great service in the Dark Continent.

Mrs. Hartzell went at first on errands of mercy from door to door among the Negroes. Children were born to her; her social duties were many; but always this ministering angel found time to do good among the black folks. The visit to the South in 1872 of Mrs. J. L. Whetstone, of Cincinnati, who there met Mrs. Hartzell and heard from the colored people of her deeds of mercy, and the visit of a recent bride, by the name of Mrs. R. S. Rust, gave encouragement to Mrs. Hartzell in the routine of her life.

Disturbance from Ku Klux bands, warring legislatures, black and white, added to the political agitation of the time. There were eight thousand colored refugees in New Orleans who fled from the Ku Klux, many of them bearing on their bodies the marks of mutilation. Dr. and Mrs. Rust remained in New Orleans three weeks, visiting in the homes, and speaking when occasion presented itself, with the result that Bishop Wiley and Dr. Rust "approved of the work that had been inaugurated by Mrs. Hartzell."

Driven to Do More. This "work" was a tireless visiting, without a plan, collecting and disbursing money given for the purpose, and a "mission school started and taught by white missionaries at Wesley Chapel in the winter of 1877–78." Mrs. Hartzell says of this undertaking, "I became responsible for the regular salaries and for the rent and furnishings of the house."

To the other troubles yellow fever's scourge was added, and Mrs. Hartzell took her children North to escape its fury. Letters from Louisiana followed her,

MRS. J. C. HARTZELL

saying, "We are praying for you, Sister Hartzell, that you may be able to bring back with you missionaries and teachers who will take our daughters and save them." To these in her heart Mrs. Hartzell made reply: "Lord, do with me what seemeth good in thy sight."

The answer to this humble cry was that she tried to arouse interest among the ladies of the churches in the North, and went back to New Orleans with $700 for her winter's work.

Four white missionaries were employed. Eight schools where sewing was taught, and a home for workers were made possible with this money, with the amazing result that five hundred girls and women were reached and helped. Later, thirteen such schools were maintained and reported to the Freedman's Aid Society.

A significant venture was made at this time by Mrs. L. M. Dunton at Orangeburg, S. C., under the guidance of Dr. E. O. Thayer, in the establishing of a school and model home for Negro girls.

The Appeal to Our Church Lawmakers. Mrs. Hartzell's health broke under the strain of her responsibility, so to the General Conference of May, 1880, in Cincinnati, she went for help with her husband, seeking willing hands into whose keeping she might place the work that had grown too great for her.

Not so. The rush of business crowded it out, and Mrs. Hartzell is recorded as saying, "The agony of that hour I can never forget. I was crushed. How could I go home to those colored mothers who were praying for me and tell them that the Northern women were not interested in them?"

Dr. A. B. Leonard was presiding elder of Cincinnati District, and then, as later, was keenly interested in things missionary. On seeing Mrs. Hartzell, he asked, "How is your Home Organization coming on?"

On being told the sad truth, this splendid man, from whose home there came in another generation a May Leonard Woodruff to serve as Corresponding Secretary of the organization, helped, with Dr. J. N. Irwin of

Trinity Church, to arrange a meeting in that church, on June 8, 1880.

The Eighth of June Arrives. The meeting was held, and the epoch-making motion "to form a Woman's Home Missionary Society with recommendation for special attention to the Southern field," prevailed. Mrs. R. S. Rust presided and Mrs. J. C. Hartzell made the appeal, and the Cincinnati *Daily Gazette* of June 9, 1880, carried an article, part of which is here recorded for those who will some day be "Looking Backward" into the history of this event:

"About fifty ladies, members of the Methodist Episcopal Church in this city, met in the lecture room of Trinity Church yesterday afternoon to confer together concerning the organization of a society having for its purpose the amelioration of the conditions of the freedwoman in the South. . . . Mrs. J. L. Whetstone, who had recently returned from an extended visit in the South, urged the importance of extending it to the whole population as well."

Several meetings followed, until on July 6, at Trinity, the committee on constitution, composed of Mrs. R. S. Rust, Mrs. Francis S. Hoyt and Mrs. J. L. Whetstone, presented a report which was adopted. Then came "the greatest difficulty" in the selection of a President by the committee, composed of Mrs. Isaac W. Wiley, wife of Bishop Wiley; Mrs. R. S. Rust, Mrs. A. R. Clark, and Mrs. C. G. Comegys.

A Daring Plea Finds Quick Answer. The next step is a beautiful bit of history which must never be allowed to be forgotten. It is included in this history with grateful appreciation to "Twenty Years History," from whence it is borrowed:

"No one could be found for the responsible position, so much time and earnest prayer was spent in seeking for divine guidance." The committee was to report on July tenth, and up to the night before, no suitable person had been found. "In the small hours of the morning Mrs Rust was awakened by her husband with the words, 'Elizabeth, I have found your President; Mrs. Rutherford B. Hayes'."

So to the White House went the call for help to the first lady of the land, who, being a Christian and a Methodist, as well as intensely patriotic, accepted the obligation.

Of this woman it is recorded that she was a beautiful, poised, cultured, Christian woman. She was not chosen merely because of her high position. She presided with distinction and intelligence, and was considered "God's gift to us" by the devout women who in those early days comprised the Woman's Home Missionary Society.

Women Who Ventured All. Our own time has come to a fuller appreciation of the Pioneer Woman. Statues are being erected in great cities, and on the plains, depicting the courage, the womanliness, and the unswerving purpose of the woman of the 1880 period and earlier.

This Jubilee year of the Woman's Home Missionary Society is characterized by a building for to-morrow, or "Thinking Forward" program. There is an increased membership, there is new interest in literature, there are youth willing to pioneer now, when "to-day's tasks are greater than yesterday's vision." The greatest building program undertaken in the history of the Society has been brought to a glorious culmination, as in five years the womanhood of the Society has built and paid for much needed buildings costing $1,500,000. But it is all because, in that yesterday which we are celebrating, the year 1880, were pioneer women with vision and daring.

Let us look at the leaders of that elder day, reverently taking our "Looking Backward" attitude, knowing full well that

> "When you come where I have stepped,
> You will wonder why you wept."

The first President, as has been said, came from the White House in the person of Mrs. Rutherford B. Hayes. In a beautiful memorial volume written by

The First Lady of the Land.

Mrs. John Davis, we are told she had a practical knowledge of household duties, and did not believe that the education of books is the only education for life.

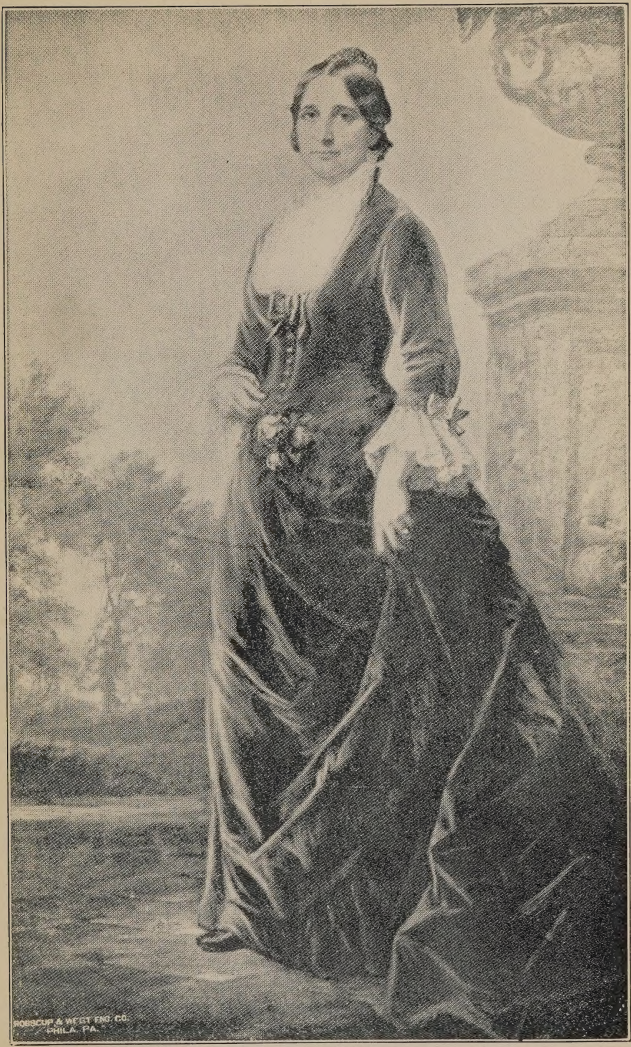
She was a good mother, as is proved by the fact that her children were her comrades. She had beauty, grace, and dignity; but best of all she had "an exacting conscience, quick sympathies, an unsefish nature, and that rare common sense which kept her steady and unspoiled."

In the morning paper of June 25, 1930, was printed the good news that President and Mrs. Herbert Hoover had ordered all wine glasses in the White House packed, labelled and stored, since they would not be used during the present administration, showing that in the White House to-day is a woman who could say with Lucy Webb Hayes, "I trust I am not a fanatic, but I do want my influence always to be in favor of temperance. I have never offered wine to my family or my guests. I am not willing to do so now. I am still to be mistress and hostess even though I may be the wife of the President of the United States."

In Mrs. Hayes love of country approached a passion, and she knew the needs of the black race, since her husband had helped in the war to break their chains. Mrs. Davis tells this incident: "We stood gravely talking of the important work we had before us, of the need of faith, of consecration and divine wisdom. She turned her sweet eyes, full of tears, upon me, and said, 'Oh, I am not good, but I do try to keep the Golden Rule. I do try to do to others as I would they should do to me'."

When she died, on June 25, 1889, General Fisk said, "The nation stands with uncovered head." This was not because she had filled the highest station given to woman in our land, but because, as was said by Longfellow in a poem on her death,

> "Whene'er a noble deed is wrought,
> Whene'er is spoke a noble thought,
> Our hearts in glad surprise
> To higher levels rise."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Mrs. Lucy Webb Hayes

A Gentle and Responsive Soul. Mrs. John Davis was most often characterized as the "right hand of the President." Therefore it was quite natural that the delegates, gathered at Indianapolis for the Annual Meeting of 1889, as they viewed the black-draped chair made vacant by the death of Mrs. Hayes, should elect Mrs. Davis as her successor. This pioneer brought as her beautiful gift "universal responsiveness, and was a working leader with a soul made gentle by the tenderness of Christ."

In four years death deprived the Society of its second leader. She was succeeded in the presidency by Mrs. Clinton B. Fisk, who for fifteen years lavishly used her gifts of personality, education, leadership, and consecration for the benefit of the Society.

A Soldier's Wife With Courage of Her Own. Many great men encouraged the Society in those days when it so sorely needed courage but probably its staunchest friend was General Clinton B. Fisk, who died three years before his wife began, as President, to complete his unfinished task. Mrs. Fisk gave such ready wit, reasonable sternness and unfailing perseverance to the task that the years of her presidency were years of gain and increase. She gave another rare gift to the Society, a daughter named Mary, whom the daughters of 1930 love as Mrs. Mary Fisk Park. To those who know Mrs. Park there can come no rarer experience than to sit at the feet of this lovely, cultured woman, who has poured out wealth and service and appreciation unlimited, and listen to her stories of "mother" and her deeds of daring for the Woman's Home Missionary Society.

Trail-Maker, Leader, and Benefactor. The next President bears a name that will live as long as a Woman's Home Missionary Society exists, for in George O. Robinson Orphanage, and in Robincroft Rest Home, is perpetuated the name of the woman who was the fourth President of the Society, Mrs. George O. Robinson.

"Who's Who in America" says of her that she is a scholar and philanthropist, but a grateful organization knows her as the one who initiated a Deaconess Work, who by giving of wealth taught the use of consecrated money, and who in many unrecorded ways has nobly served. Mrs. Robinson lives to-day, a woman who is deeply versed, not in books only, but in life.

"She Loveth Our People." The first money given to the foundation of the new Society was in the form of a five-dollar gold piece from the mother of Bishop Gilbert Haven. In another generation a daughter of Bishop Haven became the fifth President of the Woman's Home Missionary Society, in the person of Mrs. Wilbur P. Thirkield, who has served with her distinguished husband as he has gone from pastorate to college presidency and to the episcopacy. Mrs. Thirkield served thirteen years as President, and gave a rare Christian life, wide reading, the rich background of her home in the South and in other parts of the nation, holding her office up to the days just before the Jubilee.

Retiring, she placed in the hands of the Chairman of the Jubilee a check for $1,300, the first gift for the Jubilee program of 1930. This she did in grateful appreciation of the strong co-operation given her in all advance movements, and the rare privilege of joyful service in such a cause.

A Practical Idealist at the Head. Following Mrs. Thirkield there came to the presidency Mrs. W. H. C. Goode, of Sidney, Ohio, who at this writing has served four years, but who will continue to serve as long as she desires, for the Society has need of her gifts for constructive organization, for co-ordination, and for harmony. Mrs. Goode is in the right place for such a time as this, this age that demands the powers of wise and careful statesmanship which she possesses in large measure.

It is, of course, impossible to include in this chronicle the names of all the women who have developed and been developed as the fifty years have come and gone;

and so it has seemed best to mention only the officers who have led the hosts of loyal women in this half-century.

No story would be complete without the names of the three women who, in the public eye, have stood for the Woman's Home Missionary Society, as they have carried the ever-increasing burdens of the office of National Corresponding Secretary.

By Faith, by Love, by Sacrifice.

Upon Mrs. Richard S. Rust first devolved the task of promotion work. This eminent woman was in close touch with national affairs in 1880, and came to office knowing the conditions of the freed people, since she herself had organized in Cincinnati in 1876 an educational movement known as the "Lincoln Lyceum and Industrial School." Her outstanding gift seems to have been that of persistent optimism, which with enthusiasm was sorely needed as the new enterprise was launched.

Mrs. Rust had the same good fortune which has come to the leaders of the movement through the years, in that her husband gave to her abundant help and encouragement. Because Dr. Rust was Secretary of the Freedman's Aid Society, the new Corresponding Secretary was able to visit thirteen conferences in the company of her husband during the year 1880, meeting the travel cost as an item of personal expense. In fact, all financial ventures of that year, when plans and publicity were of utmost importance, when seven missionaries were placed in the field, seem to have been made possible by this devoted husband and wife, for we find an interesting quotation in an early report which says, "The necessary checks were drawn once a month, and Dr. Rust endorsed them all."

"A Thread of Golden Deeds."

The Fourth Annual Meeting, at Arch Street Church, Philadelphia, October 23-28, 1885, was an enthusiastic affair, over which the former "first lady of the land" presided. Two notable personages appeared on the platform: Mrs. Delia Lathrop Williams, and Mrs.

Clinton B. Fisk. Both later came to possess places of honor and trust, Mrs. Fisk to be the President, and Mrs. Williams to take the Secretary's portfolio from the hands of Mrs. Rust.

Mrs. Williams led the devotions at the first annual meeting, and went with Mrs. Rust to visit Conferences in the early days, but not until 1899 did she succeed to office. Like a thread of gold her deeds run through the history for sixteen years, when her mantle was placed on the shoulders of Mrs. May Leonard Woodruff.

An Eloquent Daughter of the Church. It is significant that in Self-Denial Year, when war was again wasting the nations, the office should pass from the hands of the elder woman who, looking back, could see great accomplishments, to the younger, who, looking forward, could see the ravages of war to be mended, and in her first address called the roll of needed activities and quoted

"Be strong,
We are not here to play, to dream, to drift—
We have hard work to do and loads to lift.
Shun not the struggle—face it! 'tis God's gift."

Mrs. Woodruff became the National Corresponding Secretary in 1915, after notable success in other activities within the Society, her most conspicuous service being rendered in the Bureau on Porto Rico.

After a painful illness, Mrs. Woodruff came to the April Board Meeting in 1930, to present her resignation, to take effect at the Jubilee Meeting in October in Cincinnati. There was sorrow over the illness that had spent itself in her body, and there was deep regret over the decision to withdraw from the office which she had held for fifteen years, but through all the moments of the speech of resignation from the lips of this silver-tongued orator, gladness and rejoicing stirred in the hearts of her hearers over the deeds wrought and the progress accomplished during her term of service.

Never has there been a woman who better understood or knew the intimate workings of the Woman's Home Missionary Society than does Mrs. Woodruff. Her retentive mind has enabled her to call by name every missionary in the ranks of workers; traveling as she has done almost constantly in the execution of the work, she has visited all of the institutions and centers where the Society's work was carried on, penetrating even to Alaska, Hawaii, Porto Rico, and the Dominican Republic. It has been a stimulating sight at the annual meetings to see the line of women waiting for personal interviews with Mrs. Woodruff, who gave encouragement, gentle rebuke, sympathy and understanding to all who eagerly sought her out.

Thus do three women span with their labor, love, and intelligence the fifty years of history. The proclamation, "The king is dead; long live the king!" is a relic of other days, but, after all, within its echoes is caught all of life and all of history. The worker rests from labor, but the work goes on. Who will be worthy to stand in the place where once stood Mrs. R. S. Rust, Mrs. Delia Lathrop Williams, and Mrs. May Leonard Woodruff?

> "I sing
> Of those who caught the pure Promethean fire
> One from another, each crying as he went down
> To one that waited, crowned with youth and joy—
> Take thou the splendor, carry it out of sight
> Into the great new age I must not know
> Into the great new realm I must not tread."

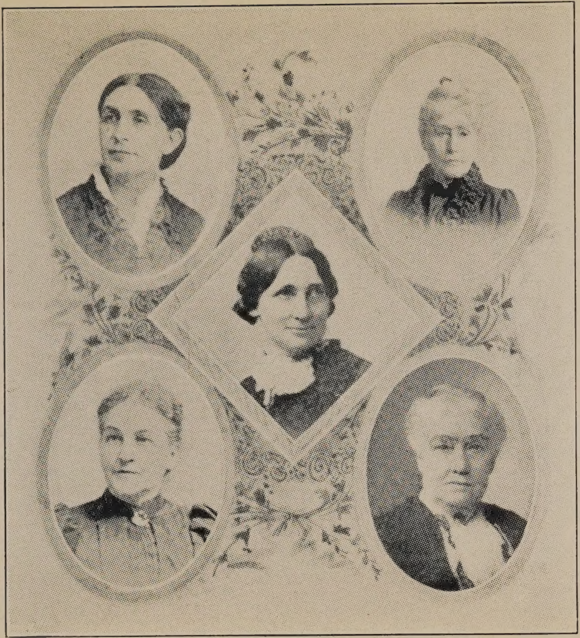
These Kept Records— and Made Them. Of the first Recording Secretary, Mrs. James Dale, who served from June, 1880, to November, 1883, it can be said that she was among the first to welcome the new organization, and more important still, she was always more than a mere scribe, "instant in season and out of season." To Mrs. Dale credit must be given for her stand on the independence of the Society, when the proposal came in 1883 from the parent Board that we "pass over to you all our mission schools in Utah, in New Mexico, and in Arizona and among the Indians, on the condition that the General Missionary Society would act as trustee of the Woman's Missionary Society, and that the treasurer of the former should become the treasurer of the latter."

Mrs. F. A. Aiken came to the office of Recording Secretary with a religious, patriotic background, and because she was gifted with a fine intellect, good judgment and grace of manner and speech, she gave not only good reports, but was able to serve in difficult situations where delicate tact and care were most needed.

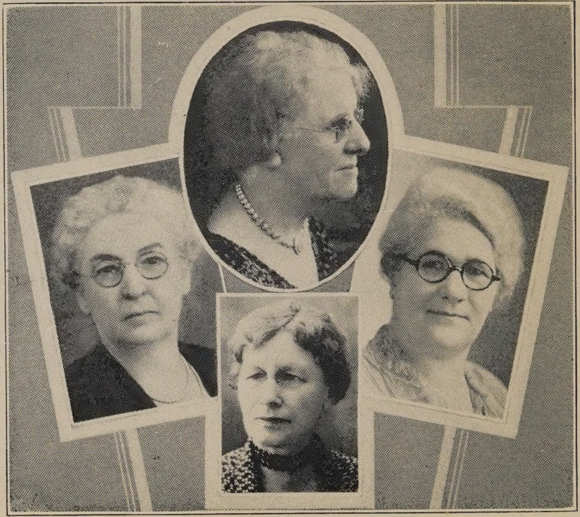
Mrs. Aiken resigned in 1913, and the arduous task of recording the deliberations of a growing organization was given into the keeping of another woman of like Christian background and devotion to ideals. This was Mrs. D. D. Thompson, wife of the editor of the *Northwestern Christian Advocate*, published in Chicago. Mrs. Thompson was always the faithful, Christian servant, who brought to her manifold duties zeal, conviction and good judgment.

At the annual meeting in St. Paul, Minnesota, in 1920, Mrs. Thompson resigned, and Mrs. J. Luther Taylor, of Pittsburg, Kansas, was elected to the hard task of keeping the records of the fast-growing organization. Mrs. Taylor is serving as the fifty-years' story closes. Her forbearance, patience, and good humor are appreciated by the hosts of women who delight in her business judgment and clear thinking. Mrs. Taylor has introduced two valuable modern methods into the office of Recording Secretary. She has issued the Minutes of the Meetings of the Board of Trustees in printed, booklet form, carefully indexed, and she has brought to the Society, both for Board Meetings and Annual Meetings, the services of a trained stenographer. Neither Mrs. Taylor nor this skilled helper, Mrs. L. E. Hoover, who is an officer in Nebraska Conference Woman's Home Missionary Society, receive any compensation for the long and tedious hours they spend over the intricate records, except the grateful appreciation of the entire Society.

OFFICERS OF 1880 AND 1930



UPPER—LEFT, MRS. R. S. RUST RIGHT, MRS. JOHN DAVIS
CENTER—MRS. LUCY WEBB HAYES
LOWER—LEFT, MRS. JAMES DALE RIGHT, MRS. A. R. CLARK



MRS. W. H. C. GOODE, *President*
MRS. MAY LEONARD WOODRUFF, *Corresponding Secretary*
MRS. J. LUTHER TAYLOR, *Recording Secretary*
MRS. J. H. FREEMAN, *Treasurer*

Women Who Guarded the Treasure. And what shall we say of the Treasurers? It is a far cry from 1880 to 1930, but to the first Treasurer as well as to the latest must be given high appreciation when we realize that during the fifty years the Society has raised and used the grand total of $50,000,000, or one million dollars for each year of its life.

Mrs. A. R. Clark was the first treasurer, and "when we had no money and no credit," says one of the charter members, "Dr. R. S. Rust and Mr. A. R. Clark often went on our papers and tided us over the shoals."

Mrs. Clark served during the first sixteen formative years, and was succeeded by Mrs. D. L. Williams in 1896, who was efficient here as in the various other places which she occupied; but in 1899 her place was deemed to be in the office of Corresponding Secretary, so to a friend in Cincinnati, Mrs. George H. Thompson, she turned over the financial matters, who brought to the office of Treasurer "work that has been beyond praise."

On July 31, 1913, Mrs. Thompson closed her books with a total income of $901,622, and to Mrs. H. C. Jennings went the financial records of a Society now weighty in finance as well as in good works. For six years Mrs. Jennings labored, with an incisive, alert mind, always guarding the interests of the Society. She closed her books in August, 1919, when she resigned, with $1,760,809 as the year's ingathering.

Mrs. Ward Platt was a tried, trained financier who systematized and organized the work of the office to meet its growing responsibilities, as she took the work over on the resignation of Mrs. Jennings. Mrs. Platt is serving to-day under another name and in another capacity. She is now Mrs. Walter R. Brown, and is Chairman of the Treasury Committee, where she prays, cuts budgets, increases appropriations, or joins in a frolic with equal serenity, for her active mind and consecrated life make her always sure of the next step.

She gave to the office of Treasurer one year, and in 1920 Mrs. J. H. Freeman, of Delaware, began to delight in the hard, full-time responsibility of keeping the books and disbursing the money of a great organization. Mrs.

Freeman had the joy of announcing in October, 1930, the financial results of the Jubilee Celebration. Much of that great outcome is due to the tireless energy, the Christian devotion and the business acumen of a woman who in 1927-28 handled $3,109,616 for a Society which, half a century earlier, had reported, "at the time of the first meeting of the General Board of Managers in October, 1882, $4,900 had been expended, with a deficit of $910."

AMONG OURSELVES

PUBLICATIONS

DEACONESS DEPARTMENT
  Training Schools
  Rest Homes
  Hospitals

YOUNG PEOPLE'S DEPARTMENT

JUNIOR DEPARTMENT

WESLEYAN SERVICE GUILD

LIFE SERVICE

MISSIONARY CANDIDATES

FIELD WORK

CHAPTER II

The Simple Duty that Awaits Thy Hand

Dream not of service elsewhere wrought,
  The simple duty that awaits thy hand
  Is God's voice uttering a divine command
Life's common deed builds all that saints have sought.
—*Minot J. Savage.*

The Periodicals

We Turn to the Printed Page. "Go tell" became an injunction early in the history of Christianity. Every good work needs faithful heralders of good news, and the Woman's Home Missionary Society was no exception. Its first publicity agents were women of the early organization who wrote articles, told the news at home, and traveled as the Society's ambassadors.

At the Second Annual Meeting Mrs. A. R. Clark moved "that a monthly paper be published by the Society." But alas, there was no money for such a venture, and, then as now, after the motion to reconsider, the whole perplexing problem came to the Committee on Finance and Mission Fields, the only difference being that to-day the committee is called the Treasury Committee. This committee went to St. Paul's Church and "prayed for divine guidance" as they started to the problem. The great decision was made, and then, "what a hush fell upon us," broken by the slow measured tones of Mrs. Whetstone who said, "Name this child." Of course it took its mother's name, and *Woman's Home Missions*, born on November 23, 1884, started out with the benediction, "Blessed are ye that sow beside all waters."

The price was twenty-five cents a year for the eight-paged monthly. Mrs. H. C. McCabe was the first editor, and Mrs. S. W. Thompson was publisher. Mrs. McCabe came to the tripod without any editorial experience. After serving as preceptress at Williamsport Seminary, she was married to Dr. McCabe, Professor of Philosophy at Ohio Wesleyan, and settled down in her home resolved to do no more public work. When nominated for the position of editor this beautiful, intellectual woman was startled, but the hand of Mrs. Davis was laid on her with the gentle command, "Calista, it is of the Lord. Do not refuse." Mrs. McCabe took the task in faith; faith in the new organization, faith in the guiding hand of a divine providence.

Our Paper Begins Its Growth. Women of the Society underwrote the undertaking by agreeing to secure six hundred subscribers, the first list coming from Evanston, Illinois. And with this money the *Woman's Home Missions* opened its first bank account. The first issue numbered just six hundred copies. Women of to-day must note with some twinge of conscience that at the end of the second month twelve hundred names were on the books, and that at the end of the year forty-five hundred names were recorded, with a balance of $101 in the bank. Though enlarged in 1885 to sixteen pages, the time came when new expansion was demanded. Mrs. C. W. Gallagher at the Annual Meeting of 1897 asked for twenty pages and a better cover, with the result that a tinted cover, a serial story, cuts and illustrations were introduced, and the price raised to thirty-five cents.

Miss Mary Belle Evans became publisher on the retirement of Mrs. Thompson in 1888, and, on the retirement of Mrs. H. C. McCabe in 1901, the gentle, sweet-spirited Martha Van Marter was unanimously elected editor. For six years Miss Van Marter had been editor of *Children's Home Missions*, and in 1901 the office of publication was moved from Delaware to 150 Fifth Avenue, New York City, with the work in the hands of the famous team of Mary Belle Evans and Martha Van Marter.

As is noted elsewhere, a corner was set apart for the Reading Circle in 1887. With the increase in size there was room for reports to the constituency, so Annual

Reports were first given space. The Deaconess Department had a little paper, "The Deaconess at Work," edited by Mrs. J. W. Bashford, and in 1890 this was included as a bi-monthly supplement to the official paper.

Another supplement was devoted to the interests of the children, in which appeared the names of the child members, along with pictures and stories. This led to an inevitable bursting of covers and in 1895 *Children's Home Missions* was decided upon, and the pages of the *Woman's Home Missions* were further released for the more definite education of its growing constituency. Then began also a continuous pleading with the membership for interest in the little paper.

An Editor by Instinct and Training. As Miss Van Marter retired in 1916 there came to the office the woman whose most recent accomplishment is the remarkable Jubilee issue of *Woman's Home Missions*. This new editor had her apprenticeship as the wife of a great editor, Dr. Levi Gilbert, of the *Western Christian Advocate*; she had been for several years editor of the *Daily* published during the Annual Meeting. Mrs. Gilbert brought many gifts to the task of editing a paper, but none more valuable than a sense of humor. In her first report she informed her interested constituency that "in spite of being its editor I still think enough of *Woman's Home Missions* to pay for a subscription for myself, and shall continue to do so even when it costs me fifty cents instead of thirty-five."

At this time many changes were made in the work of editing and publishing the literature of the ever-growing Society. The office was moved to Cincinnati where it occupies a floor in the Methodist Book Concern building at 420 Plum Street.

A Task for Business Brains. In 1917 Mrs. M. C. Slutes became Publisher. Quiet, and self-possessed, she has been accused of carrying an oil can perpetually for the calming of rough waters. The details of the varied interest at "420" are still on heart and in her mind. In 1918 Mrs. George

W. Keen came from the superintendency of a mission school in the South to succeed Mrs. Slutes.

Mrs. Keen, as publisher, has carried on an ever-increasing business, crowded with intricate detail and reaching, with periodicals and other literature sent out from Cincinnati and four other centers, the farthest and smallest auxiliary. It is a task calling for large executive and business capacity, and it is performed with beautiful smoothness and accuracy.

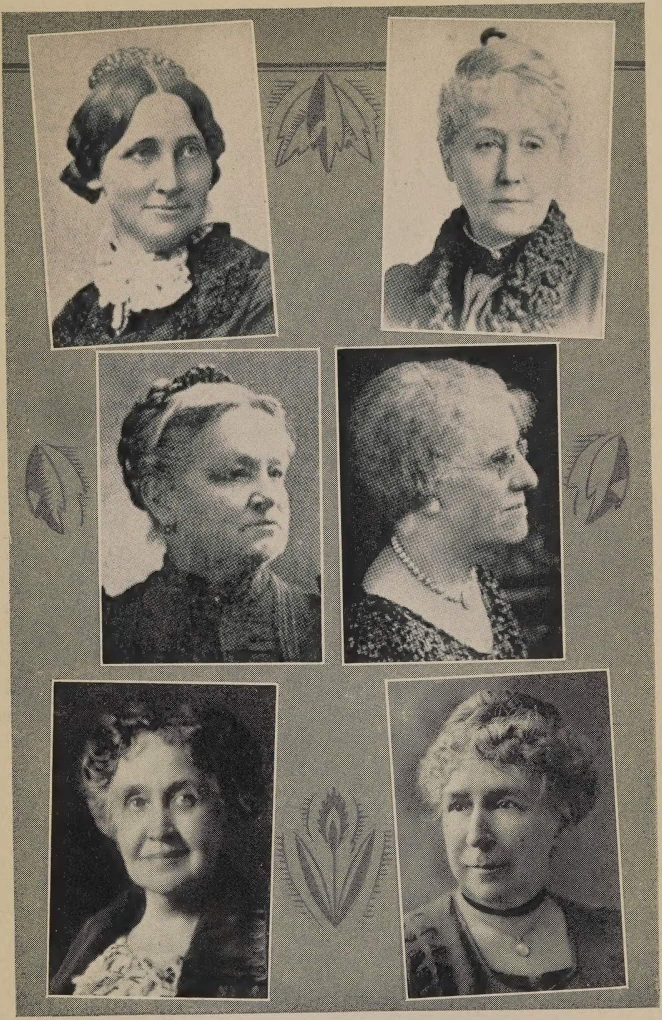
Through the changing fortunes of the publications Miss Alice Guernsey had been the guide, philosopher, friend. In 1906 she was given the task of general supervisor of literature, under the title of Editor and Business Manager, and when the Department of Literature was formed in 1917 she became Editor and Business Manager, the heavy obligations of which she discharged until 1921-22. The Woman's Home Missionary Society owes much to this brilliant woman. The prestige of furnishing the first Mission Study book came to the Society because Alice Guernsey wrote it.

And Still the Presses Faster Run.

Then came the ambitious undertaking of putting out an Annual Meeting Daily, and the changing of the name of *Children's Home Missions* to *Junior Home Missions*. Miss Harriet Pyne Grove was elected assistant editor in 1922. The next year Miss Bertha Stephenson was elected assistant editor of all publications.

The editor became chairman of the literature committee, and from her office has been put out the study course which aids the members in the study of the textbook for the auxiliary meeting. Leaflets with collateral reading are issued; in 1929, thirty leaflets of from four to ten pages were put out. Scrap books and "Travels on the Road of the Loving Heart" aid the Junior Study. There are program calendars, cards, mite boxes, and revised leaflets, and handbooks for the Young People's and Junior Departments are edited.

In 1922, on the resignation of Miss Guernsey, the office of General Publications was moved from New York to Cincinnati, and its duties were placed in the



Top: Mrs. Rutherford B. Hayes
Mrs. John Davis

Center: Mrs. Clinton B. Fisk
Mrs. W. H. C. Goode

Lower: Mrs. George O. Robinson
Mrs. Wilbur P. Thirkield

hands of the Editor and the Publisher. This put all the Society's publications under the control of these officers.

To These Brave Totals Have We Come.

To show how the Society's leaflet publications have developed, it is said that when Miss Martha Van Marter took charge of them she carried in a basket all the existing leaflets. In 1929 the office at Cincinnati sent out 1,890,864 *pieces* (not pages) of missionary literature.

General Publications

All Sorts and Conditions of Print.

It is a far cry from the day when ten leaflets composed the literature of the Society. Friends who remember Mrs. Elizabeth E. Marcy say that she unvariably presented tracts to "friend or foe" as she journeyed. There was a reason. In 1883 she became custodian of the ten leaflets then published, and continued to do faithful work, mailing from her home in Evanston or distributing, until the whole enlarging task was placed in the hands of Miss Martha Van Marter, in the editor's office in New York in 1890. This gave the editor opportunity to hold the type on articles in the papers, to be used again in leaflets, though occasionally new articles were written. Miss Alice Guernsey inherited this varied task, and so versatile was she that at one time one hundred and fifty of the leaflets, booklets, and books listed in the catalog were from her pen.

Reading Circles grew into Mission Study courses. Leaflets grew into Missionary Education. Isolated reports from Annual Meetings grew into the *Annual Meeting Daily*. A fiftieth anniversary demanded publicity, and in one year the Jubilee material cost $3,027.

Mite boxes must be printed attractively, floods of leaflets on the study course, scrap books, radiograms, books such as "Jesus and Our Pressing Problems," a Jubilee gift from Dr. Rollin H. Walker, must be published. All this has been in the keeping of Mrs. George W. Keen, who in ten years has developed the work as publisher for all publications under the Society. The annual report, the official reports of Bureau Secretaries, Field Secretaries, Department Secretaries, Treasurer, and General Secretaries even in the early days of the Society were coveted by the women out in the auxiliaries. At first brief reports were printed on the pages of *Woman's Home Missions.*

Pictures, Pageants, and Plays. But other materials must have that space, so in 1912-13 Mrs. Susie Aiken Winold was asked to become editor of the Annual Report. To this work, done most thoroughly, was added the care of the stereopticon slides and the accompanying lectures. Some new lectures and slides were needed, so the nimble brain and fingers of the editor of the annual reports were used to enlarge the material in her charge, until on the retirement of Mrs. Winold much of the valuable material listed under lectures has been written by this gifted daughter of Mrs. F. A. Aiken who served as Recording Secretary of the Society from 1883 until 1913.

In the last year of her service Mrs. Winold prepared two new lectures. "The Way We Have Come" is a pictorial and word picture of the history of the Woman's Home Missionary Society, while "Mine Own Vineyard" is a study of city missions. To this has been added a lecture for use with the study course, called "The Crowded Ways." At the great Jubilee meeting in Cincinnati one beautiful evening was set apart for the presentation of a pageant entitled "The Cathedral of Memory," in which Mrs. Susie Aiken Winold revealed the treasured memories that are hers because as a small child she was privileged to meet with her sainted mother the leaders of that early day. Mrs. Winold retires with the gratitude and thanks of the entire Society.

Children's Home Missions

For the Children's Eye and Mind. *Children's Home Missions* was definitely decided upon in 1895, and came out with an issue of six thousand in 1896. Mrs. Samuel Hazlett, of Pittsburgh Conference, introduced the resolution which made the paper possible. Miss Van Marter and Miss Evans began a work of love on the little monthly magazine. Until 1902 Miss Van Marter concentrated on *Children's Home Missions*; then she was called to become editor of *Woman's Home Missions* and *Children's Home Missions* as well, serving in this double capactiy until 1916. Mrs. Levi Gilbert then took over both papers.

On retiring Miss Van Marter reported that under her editorial care the paper had grown steadily from its inception to a 23,000 subscription list. Miss Bertha Stephenson began in 1923 to edit *Junior Home Missions* and brought to this work unusual literary ability.

The story of the accomplishments of the Junior Department appeared lately in *Junior Home Wissions* in the form of a serial story written by Mrs. Annie Hobbs Woodcock, the Secretary of the Department.

Mrs. George W. Keen reports of *Junior Home Missions* that its circulation is 33,196. It is still true that "What you do to a child matters most." If you teach brotherhood to child life, through such literature as ours, you are helping to make the world a neighborhood, a fine community marked by the genuine Christian spirit.

The Deaconess Work

A Startling Call to New Service. In the eighties of the last century Christian women were becoming more keenly aware of new obligations, as well as new powers. They felt that women endowed with privileges were bound to ask themselves whether these privileges could be used in the service of the distressed and underprivileged. Out of this conviction the Woman's Home Missionary Society was born.

Inevitably the question broadened and that because of three discoveries, each complementary to the other two.

Very early the women saw that it was one thing to raise funds; it was another to use them effectively in areas of need. They were faced by the immediate necessity of specially trained workers.

They saw also that the range of possible work, which already was taking on proportions far beyond their society's resources, could never even be attempted on any but a sacrificial basis.

Happily, they began to realize that all through the church were young women of genuinely Christian spirit sufficiently free from home and family responsibilities so they could offer to serve without the ordinary financial return.

These three discoveries—that the work must have workers, that the work could not offer workers the prevailing rate of pay for their services, and that there were women to whom commercial rates of pay were not important, combine to make the adoption of Deaconess work almost a matter of course. And explorers in this field were already out to see what might be done.

This Work in Other Lands. For many reasons Europe had developed the three-fold fact of training, limited means, and women with lives to proffer earlier and further than the United States. Christian societies in England, France, Germany, and Switzerland had been formed to develop the opportunity thus produced.

All this had been for centuries a commonplace in the practice of the Roman Catholic Church. While they saw its large values, they saw also that as it stood it would not fit into Protestant conditions and convictions.

So the European forms of Protestant women's work, while adopting the ideas of full-time service and unpaid service, and a distinctive garb, rejected the ideas of perpetual vows, unquestioning obedience, and other peculiarly Roman Catholic requirements. In fact, though not in form, it was a return to the New Testament and early church plan of the woman diaconate, which for centuries had fallen into disuse.

A Report Comes from Europe. When Miss Jane Bancroft went to Europe in 1886 to study social ethics and the methods in use by varied Christian groups for the relief and evangelization of the most neglected classes in the population, it was inevitable that she should be attracted to these women banded together as a company of volunteer specialists in Christian service.

She saw the deaconesses of Frankfurt and Kaiserswerth, the "Sisters of the Poor," of Mildmay, and the West London mission, and similar bodies of Christian women in Switzerland, France, and other parts of Germany.

Miss Bancroft wrote of her observations and experiences to Mrs. R. S. Rust, the Corresponding Secretary of The Woman's Home Missionary Society, who was quick to see the possibilities for her Society which the correspondence revealed. Mrs. Rust wrote encouragingly, and asked Miss Bancroft when she came back to arrange the material with her for a presentation to The Woman's Home Missionary Society.

Many Minds Converge on the Theme. Meantime, Bishop Thoburn was urging a similar form of mission work in his Conference addresses. And Mrs. Lucy Rider Meyer had visions of what might come of the same sort out of the Chicago Missionary Society, then just beginning to struggle toward effective operation.

The Rock River Conference sent a memorial to the General Conference meeting at New York in 1888. Bishop Thoburn was home from India urging action that would give him women workers for his field. The General Conference responded to these requests by its first legislation on deaconesses, authorizing the setting aside of women for this work as well as for their training, formal consecration, and supervision.

Significant Dates in Deaconess Beginnings. In a leaflet "Fact of the Deaconess Department of the Woman's Home Missionary Society of the Methodist Episcopal Church," published for General Conference distribution in 1924, the following chronological statements appear:

"**1884**—Mrs. Oliver Marcy, Chairman of a Committee of the Chicago Woman's Home Missionary Society, urged the women of the Society to open a school for the training of missionary workers.

"**1885**—The Woman's Home Missionary Society Committee, of which Mrs. Oliver Marcy was chairman, rented a building and invited Miss Lucy Rider (later Mrs. Lucy Rider Meyer to be superintendent. The Chicago Ministerial Union endorsed the school.

"**1886**—Miss Jane M. Bancroft (now Mrs. George O. Robinson) went to Europe for study. While there she also studied carefully the deaconess work in Europe as she observed its fine activities, and reported the same to the Woman's Home Missionary Society of the Methodist Episcopal Church.

"**1888**—General Conference sanctioned Deaconess Work, Dr. A. B. Leonard, Secretary of the Board of Foreign Missions, presenting the memorial. Committee Deaconess Work formed by the Woman's Home Missionary Society, with Miss Jane M. Bancroft as chairman.

"**1889**—Deaconess Bureau established with Miss Jane Bancroft as Secretary."

What Is a Deaconess? It may be interesting to set down here the first General Conference's definition of this new form of service: "A deaconess is a woman who has been led by the Spirit and by the providence of God to forego all other pursuits in life that she may devote herself wholly to the Christlike service of doing good. The single aim and controlling purpose of the deaconess is to minister, as Jesus did, to the wants of a suffering, sorrowing, and sin-laden world. Her work is to visit the sick, pray with the dying, to comfort the sorrowing, to seek the wandering, to save the sinning, to relieve the poor, to care for the orphan, and to take other Christlike service."

The annual meeting of the Woman's Home Missionary Society was held that fall in Boston, and to it Miss Bancroft, fresh from her European studies, presented such facts and prospects that a committee on deaconess' work was appointed, with herself as chairman. Within a year it had become a Bureau, and the Society declared in a resolution that it was ready "to assume the care of deaconess' homes wherever such homes shall be entrusted to it, subject to the limitations of the Discipline and so far as financial considerations will permit."

The New Service Wins Its Way. So swift was the growth of the work that in twenty-four months six homes had been built and put under the care of the Society—one at Detroit (the first to be opened), Buffalo, Philadelphia, Washington, Pittsburgh, and Syracuse.

The "home" idea was central in these early developments. Here the little group of deaconesses lived, each of them going hence daily to her work as parish visitor, pastor's assistant, relief worker, juvenile court attendant, or what not, and each returning at the day's end to the rest and congenial atmosphere of a real home.

Need For Training Is Seen. At first such training as could be given was provided in the homes, but the original purpose of complete and special preparation could not be carried out except in properly equipped schools, definitely organized for this very thing. The Chicago Training School was already at work, and within three years of the beginning at the Boston meeting, the Lucy Webb Hayes Training School, at Washington, D. C., was founded. Other schools came into being later, at San Francisco, at Kansas City, at Des Moines, and elsewhere. To-day six schools are equipped to give the full course and prescribed work to a large number of students per year.

As with all of the Society's work, the deaconess movement went forward under the impetus of an adventurous faith, testing, changing, developing by the method of trial and error, learning from every mistake, adapting service to need, and continually becoming more intelligent and more practical and more direct in its approach to the ever-varying problems of every day. It had no traditions and few precedents.

Two similar movements were under way in the church, one an independent group of deaconesses, organized into the Deaconess Association, and the other closely related to the German-speaking Conferences of the church. All these naturally learned from one another, and while there were some misunderstandings and some overlapping of activities, the three groups were of immeasurable value to she church. They came into being just when the church was increasingly conscious of the physical and spiritual necessities of the neglected and forgotten in the city slum, in mountain cove, or frontier camp, and among the crowded tenements of the European newcomers.

How the Work Found Its Leaders. The deaconess work grew so rapidly that the details and administration soon called for a working force quite beyond the expectations of the pioneers. When in 1891 Miss Bancroft became the wife of Mr. George O. Robinson, she did not relinquish her leadership of the Deaconess Bureau. Three years later the burden had become too great for one woman and an assistant secretary was appointed. The personnel of the Bureau included these two, a field secretary, an executive committee, an advisory council, and two members representing each deaconess home.

The personnel of the Bureau then included Mrs. George O. Robinson, with the assistant secretary, Mrs. A. C. Minard, of Buffalo. When there came need for a field secretary, the Deaconess movement had added to it another name which for all time will be remembered and honored. In 1897 Miss Henrietta A. Bancroft, while Preceptress and Professor of English at Albion College, became identified with the enlarging work, to which she gave her life's devotion.

Both Mrs. Robinson and Miss Bancroft, her sister, gave generously of their specialized, liberal education to this special work. The growth of its range and activities makes real the words, "Standeth God within the shadow, keeping watch above his own." As Miss Bancroft laid down in 1912 the responsibilities of an office which had become more complex and important with the passing years, there came to the Deaconess movement Mrs. D. B. Street, of Washington, D. C., who was made Secretary of the Deaconess Department. She was assisted by the Bureau Secretaries and others who had official relation to the oversight of the work.

Like her predecessors, Mrs. Street brought to the task education, devotion, and tireless energy. Associated with her was Mrs. Clara L. Roach, an effective worker in all departments of the organization, but particularly efficient in the Deaconess Department.

In 1904 the work was divided into five Bureaus. In 1915 a separate department for Training Schools was organized, with Miss E. Jean Oram as Secretary. In 1923 Mrs. W. R. Fruit was chosen secretary on Miss Oram's resignation, and this work was divided into two Bureaus, eastern and western.

Providing for a Complex Agency. After the death of Mrs. Street, in 1925, the work was further divided into more wieldy units. The Hospital section became a Bureau. The Permanent Deaconess Fund became Deaconess Emergency and Relief at the time of the consolidation of all the Deaconess work of the church, while the student life became a part of the Educational and Personnel Work of the Society. The assignment and placing of deaconesses was, of course, part of the duty of department and Bureau secretaries.

The present secretary of the Deaconess Department is Mrs. John W. Lowe, of Baltimore, who is a worthy successor of notable leaders. To Mrs. Lowe has come the difficult task of administering during readjustment, and the deaconesses of the years to come will owe much to her patience and consecration.

The General Conference from time to time took account of the need for new legislative action, but not until 1908 did it move to unify the church's deaconess work. In that year a general deaconess board was created, with general supervision over all forms of the work. The garb of the movement was standardized and steps were taken to prevent its unauthorized use.

The Care of Those Who Care For Others. By this time it was seen that soon some form of care for disabled deaconesses and women grown old in the work would have to be assured. The fund known first as Permanent Deaconess Fund, now as Deaconess Emergency Relief Fund, was begun. Rest homes were provided. The provision for these obligations has become more thorough with the growth of the work and the increasing gifts of the church.

One may be so occupied with mechanics as to forget the central significance of the machine. So it is here, after all, the important figure is not the organization, nor the supervisory officials, but the deaconess herself.

In practice, how has she actualized the ideals which were in the minds of those who gave such a servant of Christ her distinctive embodiment and her name?

How the Deaconess Serves and Where. The Methodist deaconess—what and who is she? from whence? and to what purpose trained, commissioned, and sent forth?

She is a Christian young woman, a product of some Methodist Episcopal church, brought up in its church school and Epworth League. She is sufficiently free from family obligation to face a career in which she will be assured of her food, clothes, shelter, and medical care, and a very modest monetary allowance.

She wears a modest but distinctive costume of black dress and bonnet, or where necessary a simple tailored black hat, with white ties, collar, and cuffs. She holds a license, renewed yearly, and granted in the first instance only after she has completed the prescribed course of training. She is formally consecrated by a bishop in a public service, held usually at the seat of the Annual Conference.

She may engage in one or more of these forms of Christian activity, changing from one to another as need arises and as her personal qualifications justify:

Visiting deaconess; assigned to one church and working under the pastor as a parish visitor and religious worker with multifarious duties.

Field deaconess; appointed to travel and visit churches and individuals in behalf of some deaconess institution or enterprise.

Traveler's Aid deaconess: assigned to the railway stations in great centers, with particular concern for women, young girls, and children who need assistance while traveling or arriving in strange places.

Kindergarten deaconess: A deaconess who has had the same special education as other graduate nurses, and who serves among the sick who cannot afford to employ help of this sort.

Missionary deaconess: Assigned to one of the many forms of city missionary work carried on by the church in the most populous quarters of the cities.

Rural deaconess: assigned to service in small towns, villages, and the open country.

Pastor deaconess: since the church's law has permitted the ordination of women, and even earlier, deaconesses have been employed as pastors, usually in missionary territory. Technically since they cannot belong to the Annual Conference, their appointment is as "supplies," but they have all the prerogatives which men of like status enjoy.

Martha's Task and Mary's Heart. Practically, there is no limit to the possibilities of Christian usefulness which the deaconesses have explored. Even a list of specific activities becomes a burdensome catalog, and always the essential worth and meaning of the service eludes the cataloger.

This may serve merely as a hint of the fact that the deaconess has always interpreted broadly the terms of her commission. She has managed orphanages, hospitals, dispensaries, day nurseries, employment bureaus, coal yards, soup kitchens, fresh air camps, penny banks, settlements, cafeterias, industrial centers, clubs of many sorts for girls or boys, young women, mothers, and grandmothers, gospel missions, immigrant reception and protection, temperance instruction, first aid work, schools, classes, and a general ministry in behalf of foreign-born peoples in mining and other industrial regions, week day schools of religious education, daily vacation Bible schools, kindergartens, and junior choirs.

After forty years of the deaconess work as developed in the Woman's Home Missionary Society, the Society is now (1929) spending many thousands of dollars towards the maintenance of some forty institutions, centers, and forms of activity.

Beginnings in Deaconess Training. Almost as soon as deaconess work began, and, indeed, several years before it was actually proposed, the Society saw that its own workers must be specially trained for this new type of service.

No existing schools or colleges offered the sort of training demanded by the peculiar needs and problems which were springing up in the rapid development of the Society's work.

The demand was heeded first, as usuallv happens, by local groups, which came into first-hand contact with the efforts being made to meet local situations affecting the moral and religious life of women and children.

Within three years of the Society's birth, a training school for home and foreign mission workers was being proposed by Chicago Methodists. After two years of rather indefinite gropings, a start was made in the establishment of the Chicago Training School, an institution which will always be affectionately associated with the names of J. Shelly Meyer and Lucy Rider Meyer.

In 1886 Mrs. Meyer was made a member of the Board of Managers of the Woman's Home Missionary Society so as to relate the school to the Society and control was jointly vested in the Rock River Conference, the

Woman's Home Missionary Society and the Woman's Foreign Missionary Society.

The first deaconess home was established in connection with the Chicago Training School, but in 1889 the school passed into other control, and the Woman's Home Missionary Society from that time began the building and enlarging of the Deaconess Department under its own control.

What Training Was Meant to Secure. What was in the thought of the pioneers in training school work may be seen from their earliest stated aims. They wanted the students to have thorough drill in methods of teaching, since so many of them would become teachers. They planned to impart much information about mission fields and types of work. They provided lectures on elementary medicine and nursing. They offered practical training in field work. They proposed to put to the test such students entered, in order to discover their fitness for special religious activities, so they offered their students as helpers to pastors and churches, thus combining immediate usefulness to the cause with valuable practice for the student.

Not the least of the values which training school life was expected to provide was the privilege of membership in a homelike group living under the best possible Christian conditions, with the stimulus of a common purpose and a united effectiveness.

Special Preparation for Special Tasks. From the first the scholastic stress was on religious subjects or subjects related thereto. Every existing school offers courses on religion, religious education and various sorts of biblical and theological knowledge. Other necessary subjects taught in all the schools are social science, English, and practice work. Almost all the schools offer history, sciences, home economics, modern languages, music, expressional activities, and physical education. All the training schools began with facilities of the simplest and most primitive sort, and with small financial support. They could not do otherwise; like human children, their wants forced attention on the means of supplying them, and they grew by what they fed them. But by the Jubilee year, their aggregate income had reached $450,000, about one-sixth of it coming from the treasury of the National Society; the rest from tuition, fees, local collections, and gifts.

In the beginning no special educational requirements were imposed; in the vague largeness of the prevailing language each student must present testimonials of education and ability to teach, from reliable and competent authority.

Workers Eager to Learn How. There was no lack of candidates. The appeal went out for young women who felt called to full-time Christian service, to candidates who thus far had thought only in general terms of going into some form of religious work. What these schools offered served to focus these indefinite longing into definite purpose.

Shortly it developed that such training schools as were being projected for women's missionary service could not be compared with any existing educational agency.

They were not to be colleges, with primary emphasis on general culture. They could not be normal schools for the training of public-school teachers. They were precluded from theological schools which prepared students for the ministry.

But even at the first it was hoped that the missionary training school might on the one hand supplement the education given in high school and college, and on the other, afford a special education for religious workers preparing to do parish and field work which would supplement the work of ministers and churches.

Recent Advance in Training Standards. As general educational standards have been lifted, the task of the training schools has become more difficult and complex. Inevitably their graduates are compared with those teachers who are doing the best public-school work. Students do not offer so readily, nor in such numbers, as formerly.

The need for workers is no less urgent, but their preparation is no longer the relatively simple and inexpensive matter it was forty, twenty, or even ten years ago. It is still true, also, as from the beginning, that the schools are training many women for Christian service who will go into other forms of work. They are training schools for deaconesses and *missionaries*.

The existing training schools now maintained by the Woman's Home Missionary Society are six in number, of which few particulars may be given.

Shortly after the death of Mrs. Lucy Webb Hayes, the Society's first president, a fund of $7,000 was raised to be used in some form of work as a memorial to her.

Washington. This took shape first in the Washington Deaconess Home, opened forty years ago. A year later, in 1891, a training school for missionaries was united to the home, under the name of Lucy Webb Hayes National Training School.

In 1894 Sibley Hospital was opened, a gift of a generous Washington layman, Mr. W. J. Sibley, and the twofold purpose of training missionaries and deaconesses, as well as training Christian nurses was inaugurated. Successive additions of Reed Hall (1903), and Robinson Hall (1913), have resulted in the present noble group of connected buildings, admirably equipped and fully staffed by competent workers.

To-day a hundred and sixty women are enrolled in this Training School, 110 are in nurse training, and 50 are in the School of Religious Education and Social Service. This three-year course of study is given full recognition by American University, and a student may receive an A.B. degree by the addition of one year to the Training School course.

San Francisco. About the same time as Washington's beginning, a deaconess home was opened in San Francisco. Of necessity certain form of training began to be given, but not until 1901 was the work broadened to something like its present scope, and the institution brought under the control of the National Society as the San Francisco National Training School.

This school, because of its location, has served an interesting and picturesque student body. There are of course many American girls, but delightfully associated with them are Mexican and Eskimo girls from our own schools. There are Japanese, Armenian, Chinese, and Russian. One year ago there graduated four American-born Japanese girls, who are in active service on the Western coast. Dr. E. V. Du Bois, A.B., A.M., with his wife, is at the head of a faculty of eight members and direct most capably the interests of the school.

Des Moines. Deaconess work began in Des Moines, Iowa, in 1892, and by 1899 a training course was provided for deaconesses in the Bidwell Deaconess Home. Local management carried this work forward for twenty years, until in 1919 the National Society took control. The school is one of three great buildings grouped on a commanding site overlooking the business section of Des Moines, with the First Methodist Episcopal Church and the Des Moines Methodist Hospital as neighbors

The present equipment was completed in 1923 and is valued at $300,000. During the years 230 graduates have gone out to serve in various fields of Christian work. Woven into the lives of these girls who are today in the ends of the earth is the teaching and influence of Dr. and Mrs. A. W. Griffith, who gave of themselves freely and beautifully as the heads of the school until their retirement in 1927, when Rev. C. Boatman came to be president, and with a faculty of eight to direct the destinies of the students living a normal and wholesome life in the home.

Kansas City. Just at the end of the last century a deaconess work in Kansas City, Kansas, had developed into what was known as Fisk Deaconess Training School. In 1904 this became the Kansas City

San Francisco Training School Girls With Mrs. L. M. Potts

National Training School and was moved to the present site in Kansas City, Missouri. Its three modern and well-equipped buildings are an important part of the religious and educational resources of the city.

Kansas City is celebrating this year its thirtieth anniversary. The buildings are valued at $500,000, and during the thirty years nine hundred students have been registered in the school, of whom four hundred and eighty-nine have graduated. At the head of the institution is Miss Anna Neiderheiser, who has been the developing force of the school for twenty-seven years. Dr. Neiderheiser comes from the land of a John Hus, and, like him, early developed an ideal for life and followed it that others might be served.

New Haven. In New Haven, Connecticut, the D. W. Blakeslee Memorial Training School was opened in 1904. The Society has contributed to salaries, scholarships, and current expenses. Here no faculty is organized; all the students are enrolled in the Yale School of Religion, all of them doing graduate work.

In 1921 it became one of the National Training Schools. This training is for graduate students only and offers opportunity for girls to take a two-year course under teachers in Yale Divinity School and Yale Graduate School, for which they receive a Master of Arts degree from Yale University.

Practice work is secured by the students at Wesley House where is located the city missions of New Haven, in the church schools and week-day schools.

Atlanta. A different type of school is Thayer Home for Negro women at South Atlanta, Georgia. Here much of the educational work is done in Clark University and Gammon Theological Seminary, with special courses offered at Thayer itself. Originally this was a home for girl students of Clark University and the training school work is a recent development, in which most of the girls are enrolled.

Not only Blakeslee and Thayer, but all of the schools which have college and university neighbors take the fullest possible advantage of facilities offered by them. Lucy Webb Hayes School has affiliations with the American University, Des Moines with Drake, and San Francisco with the College of the Pacific and the University of Southern California.

McCrum Slavonic Training School

Our Slavic Neighbors. While much general work is being done in all Conferences for mixed groups of various nationalities, the Society aims to meet by specific methods of work the needs of several national groups of which there are large colonies within our borders. Our Slavic neighbors form one of the largest of these groups. Slav, Slavic, Slavonic are general terms which include Ruthenians, Ukrainians, Russians, Poles, Czechs, Moravians, Slovaks (people of the new Republic of Czechoslovakia; before the war this country was Bohemia and part of northern Hungry); Croatians, Montenegrins, Servians (people of Jugo-Slavia); Roumanians, Bulgarians, and Albanians.

There was obvious necessity for our Woman's Home Missionary Society to establish schools for the training of Slavic young men and women who should go out as Christian workers among their own people.

McCrum National Training School. This idea became a dominant one in the mind of Rev. S. W. Davis, who for twenty years (from 1894 to 1914) was superintendent of the Coke Mission of the Pittsburgh Conference. Mrs. S. W. Davis joined heart and hand in prayer and labor with her husband and pushed with vigor the enterprise to found a training school at Uniontown. Mrs. R. S. McCrum, of Uniontown, was the woman sent of God to make this vision a reality. In the summer of 1906, Mrs. McCrum made possible the purchase of a substantial frame dwelling at 63 S. Beeson Avenue, which became at once a home for mission workers. In the fall of 1909 Mrs. McCrum secured the consent of the Board of Trustees of The Woman's Home Missionary Society to take over this property as a gift free from debt, and to establish in it a Slavonic Missionary Training School.

Gradual Changes at McCrum. In March, 1913, the school moved into a spacious residence located at 26 Nutt Avenue, and was fortunate in the gracious response of both local and national friends in paying for the property.

In 1922 the name of this interesting, worth-while work was changed to McCrum Training School for Slavonic Young Women. The second generation Slav girl, however, was so good an American that she preferred to secure her schooling in the same institution with the other American girls, so in 1927 the lovely old property became the McCrum Slavic Girls' School and to-day it is known as McCrum Community House.

Two Notable Workers. No story of McCrum would becomplete or worth while which did not mention the two women who gave most to the girls who came during the years to seek the shelter and teaching of this home and school. Miss Elizabeth Davis, the daughter of Mr. and Mrs. S. W. Davis, founder of the work, has probably given more than any other person. Miss Davis went to the Slav countries, not only for background and language, but to bring to the school Slav girls direct from their homeland. She became teacher and friend and has followed with her interest and prayers her girls as they have gone out into the work-a-day world. The other dear woman is Miss Emma White, who gave to the Slav girl who had a Catholic background, good, firm teachings not only of Protestantism but of real Christian living.

Leisenring Center No. 3

A Clinic in the Coke Center. This mission started in the center of the coke region of Connellsville, Pennsylvania, in 1909, as a clinic for McCrum where the students did house-to-house visiting. The fortieth anniversary of The Woman's Home Missionary

Society gave many gifts and Mrs. John Murphy gave $10,000 to build a real community house in this mining region where industrial, educational, and religious training was undertaken in a systematic manner. Later in 1920 the H. C. Frick Co. donated a lot at Leisenring for a larger community house and every phase of religious and educational work was undertaken. The Coke Company brings its Americanization classes to the Community House, thus bringing the people in closer touch with the mission. At present a mothers' club and a kindergarten are the best direct results from this friendly contact.

Beeson Center

An Extensive Community Center. On the site of the old school building the girls from McCrum started an extensive work among the Slav girls of Uniontown with Miss Marie Bach as missionary in charge. So great was the need for a home place for foreign girls that soon it became a place in which girls might live and attend public school, so Pittsburgh Conference made the home more attractive and a new day dawned. The kindergarten, various clubs and classes continue, while the mining company and women of The Woman's Home Missionary Society stand by as staunch friends. Miss Marie Bach, before returning to her native land, reached in her interest to another mining center, and Oliver No. 1 was brought into the community circle in the mining section.

Miss Bozema Sochor, Miss Bach's successor, arrived in Uniontown, September 1, 1929, and is most enthusiastic about her new field. She made 210 calls in September, leaving forty families to be visited. From records of calls made, we learn that thirty Negro families have been visited, and that this little community of only 250 families represents eleven European countries. Sunday school reorganized; attendance, fifty-five. Secured many babies for Cradle Roll. Woman's Club organized; dues, ten cents per month. It is really a Woman's Home Missionary Society auxiliary. Coal for Oliver, and Miss Sochor's bus fare are cared for by the coal company.

Folts. On June 18, 1914, Folts Missions Institute, valued at $150,000, was transferred to The Woman's Home Missionary Society of Northern New York Conference and the National Society, which assumed an indebtedness of $11,000. All gifts, bequests, and annuities passed through the regular channels and were credited by The Woman's Home Missionary Society. In September the school welcomed twenty-five young women to the course of study suggested by the General Deaconess Board. Miss Bertha Fowler was made its president and began a fine piece of constructive educational work, in the fine old buildings and was soon announcing courses in deaconess work, religious education, social service, church secretarial, kindergarten, and household art and science.

The years showed good work done with an attendance which one year reached thirty-seven. The largest graduating class was eleven, but the expense and maintenance were continual and perplexing problems, so in October, 1925, the Board of Trustees recommended that Folts Missions Institute be closed, and the institution came back to Northern New York Conference.

The Management of the Schools. These training schools are managed by the National Society through its department of training schools, except Thayer, which is under the supervision of a bureau of Negro work. Each school has a local board of directors which oversees incidental finance and serves as counsellor to the president and faculty.

The National Society holds title to all the properties, makes appropriations for support, helps students with scholarships, and employs graduates in its many-sided activities.

At the present time, entering students must be high-school graduates, and there is a small but growing proportion of entrants who have had one or more years of college work. Just now, for reasons connected with the country's general educational progress, there is need for a larger number of promising and better-prepared students; this is being dealt with in part by a definite strengthening of the courses offered and a lengthening of the time required for graduation.

The expense of an education in these schools varies somewhat, but the average is less than $400 a year, for room, board, and tuition. This low figure is made possible, of course, by the appropriations from the National Society, and in part by the supplies of foodstuffs, linen, etc., from auxiliaries.

Outcomes In Facts and Figures.

On graduation, the students are, as a rule, expected to take service in some one of the forms of Christian work under the Woman's Home Missionary Society. They have plenty of choice, in the eighty-six nationally controlled institutions and the seventy-two under the control of Conference societies.

In this Jubilee year the following approximate figures for the five schools will be of interest as showing the training-school equipment with which we face the expectations and responsibilities of the coming days:

Number of teachers	60
College trained teachers	46
Students, about	500
Graduates, nearly	2,000
Number entering full-time Christian service	1,000
Value of property	$2,175,000
Annual appripriation from the National Society	$375,000

Where the Workers Find Rest and Love

As already noted, a society which takes women away from gainful occupations and asks them to devote their lives to unpaid service of necessity assumes responsibility for their care in sickness and old age.

This was seen early in the development of Woman's Home Missionary Society work, and even in the first twenty years a considerable beginning had been made toward adequate care for workers who became temporarily or permently disabled

The first ground purchased for a rest home was in Ocean Grove, New Jersey, on which, in 1899, Bancroft Rest Home was dedicated. Though in a summer resort, it was built for year-round use. In 1917 the name was changed to Bancroft-Taylor, and in 1924 the home was much enlarged. Two years later it was completely destroyed by fire, but in less than a year a new building arose on the site of the old. Caroline Rest Home at Round Lake was established in 1898. Twelve years later it was discontinued and the property sold.

The John Thompson Rest Home at Mt. Lake, Maryland, was founded in 1899, and the property purchased a year later. This is a summer home only, open from July to September.

At Ludington, Michigan, on the grounds of Epworth Assembly, Elvira Olney Rest Home was founded in 1901. It has been in constant use by missionaries, home and foreign, for nearly thirty years.

It is interesting to find that two noble women, Mrs. Anna Kent and Mrs. W. F. Day, started the first rest home in a rented cottage in 1896. Because it was so gratefully received by missionaries and the public at large the lots were purchased for a permanent rest home.

These lots had on them a cottage which had been owned and occupied by the parents of Mrs. Robinson and Miss Bancroft, and since these devoted sisters gave a thousand dollars on the purchase price of the lots it was fitting that the name should be Bancroft Rest Home.

At the dedication Dr. George Elliott said, "The religious feeling which offers such a place as this to God is deeper than that which builds a temple."

This home was repeatedly enlarged until, in February, 1926, a devastating fire destroyed the building. In the rebuilding some beams placed in the original building by the hands of the mother of the sisters who made the rest home possible were found and put back into the fine new building, which was dedicated in 1927.

The name becomes Taylor-Bancroft Home at this time, because of the interest and beneficence of Mr. George Taylor

Wing Rest Home was established at Huntington Beach, California, in 1906, as a home for deaconesses working in Los Angeles. Ten yers later a larger building was secured, which continued to serve for six or seven years thereafter.

Fenton Memorial Home is at Chautauqua, overlooking Chautauqua Lake, New York, on the grounds of the world-famous assembly. It was founded in 1918, and is designed to serve as a summer home for deaconesses on vacation.

Another home on the Lake Drive at Chautauqua is the Mission Home, purchased in 1919, open to missionary workers, home and foreign.

Latest and loveliest of all the rest homes is Robincroft, at Pasadena, California, formerly the home of Mrs. George O. Robinson and made available by her beneficence. This name is a blending of the two names that have come to mean to the Woman's Home Missionary Society the Deaconess work, the names of Robinson and Bancroft. To the original building has been added a bungalow, the gift of Mrs. C. Edgar Adamson. Other bungalows have been built at private expense on the grounds of Robincroft and it is becoming a Methodist home center.

National Training Schools

Dwight L. Blakeslee Training School, 574-576 George Street, New Haven, Connecticut.

Iowa National Bible Training School, 921 Pleasant Street, Des Moines, Iowa.

Lucy Webb Hayes National Training School, 1150 N. Capitol Street, Washington, D. C.

Kansas City National Training School, 15th and Denver Avenue, Kansas City, Missouri.

San Francisco National Training School, 129 Haight Street, San Francisco, California.

Thayer Home, South Atlanta, Georgia.

Conference Deaconess Homes and Settlements

Aldrich Deaconess Home, 523 Lyon Street, Grand Rapids, Michigan.

Baltimore Deaconess Home, 1301-1303 Madison Avenue, Baltimore, Maryland.

Bidwell Deaconess Home, 921 Pleasant Street, Des Moines, Iowa.

Brooklyn Deaconess Home, 238 President Street, Brooklyn, New York.

BUFFALO DEACONESS HOME, 24 Kosciuszko Street, Buffalo, New York.
DETROIT DEACONESS HOME, 437 Putnam Street, Detroit, Michigan.
ENGLE SETTLEMENT, 137 Maple Street, Fairmont, West Virginia.
E. W. GRIFFIN DEACONESS HOME, 3 Columbia Place, Albany, New York.
HARRISBURG DEACONESS HOME, 2237 N. 6rh Street, Harrisburg, Pennsylvania.
HOLLOWAY DEACONESS HOME, Howard and Lee Streets, Bridgeport, Ohio.
INDIANA CONFERENCE DEACONESS HOME, 922 N. Capitol Avenue, Indianapolis Indiana.
IRENE MAITLAND DEACONESS HOME, 107 Phillips Street, New Castle, Pennsylvania.
JERSEY CITY DEACONESS HOME, 143 Jewett Avenue, Jersey City, New Jersey.
MCKELVEY DEACONESS HOME, 72 S. Washington Avenue, Columbus, Ohio.
MAINE CONFERENCE DEACONESS HOME, 267 Woodfords Street, Portland, Maine.
MARGARET EVANS DEACONESS HOME, 1630 Ogden Street, Denver, Colorado.
MINNIE NAY SETTLEMENT, 43 Marshall Street, Benwood, West Virginia.
NEWARK CONFERENCE DEACONESS HOME, 219 Fairmont Avenue, Newark, New Jersey.
PHILADELPHIA DEACONESS HOME, 609-615 Vine Street, 606 Wood Street, Philadelphia, Pennsylvania.
PITTSBURGH DEACONESS HOME, 2000 Fifth Avenue, Pittsburgh, Pennsylvania.
RIDDLE MEMORIAL DEACONESS HOME, 307 West Street, Wilmington, Delaware.
SCOTT'S RUN SETTLEMENT, R. F. D. 7, Box 61, Morgantown, West Virginia.
SHESLER DEACONESS HOME, 1308 Nebraska Street, Sioux City, Iowa.
SOUTHERN CALIFORNIA CONFERENCE DEACONESS HOME, 224 W. 21st Street Los Angeles, California.
SOUTHWEST KANSAS CONFERENCE DEACONESS HOME, 457 N. St. Francis Street, Wichita, Kansas.
WASHINGTON DEACONESS HOME, 2907 13th Street, Washington, D. C.
WEST SIDE COMMUNITY HOUSE AND CLEVELAND DEACONESS HOME, 300 Bridge Avenue, Cleveland, Ohio.
DAVIS DEACONESS HOME, 347 South Fourth East Street, Salt Lake City, Utah
HIGHLAND BOY COMMUNITY HOUSE, Bingham Canyon, Utah.
ITALIAN MISSION, 101 Smith Street, Barre, Vermont.
ROCK SPRINGS SETTLEMENT, 541 Rainbow Avenue, Rock Springs, Wyoming.

Hospitals

"We Must Have One Hospital." In the day when a Model Home was established by the new society there was little thought of ministering to the bodies of its small constituency. With development, however, came the need for "houses of mercy," and to Miss Harriet Emerson, of Boylan Home, came the realization that the Negro girl, with her natural nursing ability, should have skilled training; so Brewster Hospital developed as part of the school.

When the girl from the mountains and the girl from the city were added to the Society's constituency there came the feeling that these also should have the opportunity of nurse training. This led to the beginning of a hospital in connection with Lucy Webb Hayes Training School at Washington.

Later the girl from the plains was taken into the reckoning, and because tuberculosis was a dread menace, the sanatorium at Albuquerque, New Mexico, was added to the growing list of institutions.

In the great spaces of the Upper Mississippi valley, at the gateway of the Black Hills, made known in recent years as the location of President Coolidge's summer White House, stands Rapid City Hospital.

To Mrs. D. B. Street, now mourned as one of the Society's departed leaders, belongs the honor of building up its creditable list of hospitals. At her death two changes in method took place. A Board of Hospitals had been created by the church, and to its care some hospitals logically went; and a Hospital Bureau was created by the Society. This action separated, for the first time, the hospital work from that of the Deaconess Department. Hospitals were made a Bureau, with a deaconess by the name of Minnie G. Gorrell at its head, followed by Mrs. Robert Stewart, of Secaucus, New Jersey.

And now let us look at the hospitals one by one.

Methodist Deaconess Hospital

On the Edge of the Old Frontier. In territory that must still be called frontier country, with rapid growth there came need for a hospital and equipment. Starting in 1912 in a rented building, for which $300 a month was paid, Rapid City Hospital developed in the ways of the war to a stage when bonds were issued for a new fireproof building worth $100,000, so that a constituency occupying 50,000 square miles might be served.

The ever-present and dreaded foe of the far west, drouth, halted the building for a time, but by 1922 the House of Faith was reaching out as a beacon light for God throughout hundreds of miles of the surrounding country. In spite of wind, hail, storm, Miss Wade, the Superintendent of the Hospital, was able, after sixteen years of service, to realize that she had built up a great institution, the Methodist Deaconess Hospital, Rapid City, South Dakota, but she also realized that she had broken down her own physical powers, and in 1927 she resigned in favor of Miss Lydia H. Keller.

When a destructive fire came two years later it was made an opportunity for the erection of a larger and better building, to which was added modern equipment, such as fire escapes, elevators, and X-Ray apparatus.

To Rapid City belongs the credit of owning the first aeroplane used in hospital work, and Air Ambulance No. 1 takes the prize because by its speed it has saved the lives of many frontier folks who were far away from surgical aid. A training school has been added, and well-prepared young women are going out to other hospitals, to public health work, and to private nursing.

Mrs. Robert Stewart, the new Secretary for Hospital Work, says, "Rapid City Hospital has justified its existence in spite of a critical year, with 1,309 patients treated, of whom 137 were cared for without any charge. Seventy-five babies were born, and during the year there were only forty-four deaths."

Sibley Hospital

At the National Capital.

When William J. Sibley made a gift of a hospital in memory of his wife and in appreciation of deaconess services, he caused to be builded the only Methodist Hospital in the District of Columbia. Opening in March, 1895, it was equipped with fourteen beds and five private rooms; but it was immediately found to be too small. Patients came from all classes; soldiers, tourists, professional men, laboring men, as well as waifs. They came from Virginia, Alabama, Pennsylvania, Ohio, Illinois, Colorado, and California, and, in leaving, invariably gave words of praise for what they had received.

Enlargement began with the building named Nash Hall. Then Rust Hall was added, and the plant became the largest belonging to the Woman's Home Missionary Society. The faithful, watchful friends of the organization from its inception, again brought gifts, and in 1913 Robinson Hall was built.

Soon sixty nurses were in training and in the course of study were practical instruction in X-ray laboratory, pathological laboratory, pharmacy, and dispensary work. One of the effective elements in the support of Sibley has been "The Sibley Guild," which has contributed the supplies needed through money raised by the Guild. Under the leadership of Mrs. H. S. France and Miss Mary France, the Guild, in 1918, contributed $1,692. Then came a year when a gift of $10,000 from Mrs. Henry Hurst and $4,604 from the Guild put the hospital on a good working basis.

A mdeical council composed of seven leading physicians of the city is an advisory board to the president of the institution and the superintendent of nurses. The visiting staff of about 175 physicians and surgeons meets and discusses all fatal and unimproved cases with these in direct charge. The number of patients has mounted to 56,340, while the amount of free work per year is estimated to be worth $5,202.

A new building for obstetrical work and the housing of nurses became a necessity to relieve congestion, and to enlarge the hospital's opportunities. In 1925, this dream was realized in a building which made possible a total nurse enrollment of ninety-four, with the Emergency Hospital sending four nurses for obstetrical training, and Loudoun County Hospital, Leesburg, Virginia, sending two nurses for the same course.

Between June and November of one year, seven hundred babies were born in Sibley, and the nurses began to use the designation, "the bawl room," for the place where the babies were kept.

The Training School is accredited in the District of Columbia and New York. Senior nurses are sent to the Children's Hospital, Philadelphia, for affiliate courses in pediatrics, infant feeding, orthopedics, and preventive medicine. Junior nurses are sent to George Washington University for pathology and lectures in obstetrics.

Dr. Charles S. Cole, in his report for 1928-29, reports

Nurses in Rapid City Hospital

Graduating Class at Sibley Hospital

that during the year 7,732 patients had been cared for, this not including dispensary cases. In the maternity department 1,811 babies were born. The Training School has one hundred and twelve students and a staff of twenty-two graduate nurses. Robinson Hall was a second time enlarged, by the addition of two stories and the rearrangement of the lower floors. The hospital has four major and two minor operating rooms, besides a fracture room and a pathological laboratory. The Woman's Guild still does great things with its membership of 2,000 women who, in the last year, gave for hospital purposes, $6,000.

Brewster Hospital

Among the Negroes of Florida.

Under the title, "As It Came to Pass—A Story of Beginnings," an article recently appeared from the hand and brain of Miss Harriett Emerson, one of the Society's blessed first missionaries. Because of its merit. its background, its historical value, the story of Brewster is culled from this article for a grateful new generation, which must begin to build where this gifted woman left off when she went into retirement at Taylor-Bancroft Rest Home, and to bless with her humor and sweetness of spirit all who enter there. The story begins with a picture of Jacksonville as it existed when Miss Emerson went South.

Malarial conditions defied all health requirements; and in addition to poverty and the ignorance of preventive mesaures, disease was a constant menace threatening the unacclimated worker, and making instruction in health and the care of the sick an important subject in the home and school work The older girls accompanied the teachers in calls on the homes, and entered helpfully into the spirit of "learning to be missionaries," as one termed it; mothers' meetings held weekly were notably helpful in changing conditions. During the yellow fever epidemic in 1888 this new work was remarkably preserved from the plague.

Kept From the Raging Pestilence. From July to December, Mrs. Cecelia Emerson, the beloved housemother, and six girls lived in the quarantined city, and despite orders to leave, regardless of the girls' welfare, Mrs. Emerson refused to do so, and courageously maintained her abiding faith in God's preserving care, being "kept from fear of evil." None of the family was ill, and the little home was saved to the work.

A recent letter from a teacher of the eighties, has this mention: "When Brewster Hospital is built, I do hope they may know I helped in getting it started, by teaching the book, 'A Short Course in Nurse Training,' by Clara M. Weeks, from cover to cover in the different grades.—J. M. B."

Miss Iowa Benson, of Grinnell, Iowa, a registered nurse of Bellevue Hospital, New York, was the first teacher appointed to the Nurse Training Department, and in January, 1901, the first class was enrolled. The white uniforms and newly arranged classroom created great enthusiasm, and a quiet girl in history class was a target for school-girl fun, when, reciting about anti-slavery days, she called them "antiseptic" days.

The Modest Woman Who Gave Her All A few weeks earlier Mrs. George A. Brewster, of Danielson, Connecticut, had been a pleasant guest in Boylan Home. She was especially interested in the helpful phases of this work, and just before leaving for her home said, "I have always been frugal, and should choose to be; a minister's wife on a small salary has no choice, and since my husband's death I have wished I might be able to leave even a small gift that should be doing good when I am gone. Thinking of places where a little help now would help most, I believe it is right here."

This memorial gift of a thousand dollars to the Society came like a benediction, and the donor's name soon appeared on a little cottage, "The George A. Brewster School of Nurse Training."

In May, 1901, a disastrous fire swept the city, leaving thousands of homeless people. As by a miracle

Boylan Home was spared, and became at once a relief center. "Our Ark of Refuge," was echoed by many homeless and bewildered souls through the long hot summer. Barrels of clothing and of food were distributed, and the soup kitchens and the place for church service shared in equally needed ministries. Teachers and helpers worked long hours, treating seventy-five suffering women and children in the home, making over eleven hundred calls, and leaving an unforgettable memory in the hearts of many.

During the following year Miss Benson felt obliged to resign, much to the regret of her friends in the work and in the city. Mrs. A. E. Moreland, of Ohio, was appointed temporarily. Reports of distressing conditions at the county hospital stirred her sympathy, and with her nurses she visited the patients there every week, with beneficial results. She strongly favored hospital methods as the way to wider usefulness.

The spring of 1903 brought a new teacher, Miss L. T. Ross, registered nurse, graduate of the Chicago Training School. Her ambition centered on making the work self-supporting. Friends and local physicians of both races rendered assistance in many ways, and her work resulted in gain in professional reputation throughout the State.

Following her resignation, the graduate nurses, assisted by Mrs. Stewart, a settlement worker, carried the work until the appointment of Mrs. Olive Webster, of Sibley Hospital, Washington, D. C., as director. The work up to this time had been connected with Boylan Home School.

Mrs. J. L. Whetstone's resignation as Bureau Secretary in 1904 was followed by the appointment of Mrs. L. H. Bunyan, and Miss H. E. Emerson, superintendent of the home since its beginning (1886), found release from the work a necessity.

During this transition period of several years new workers braved new duties. The property location was valuable, but the buildings were inadequate, and plans were made for sale and for a new plant. Brewster Hospital, as it was now known, was obliged to seek rented quarters, an almost crucial test because of racial prejudice, and one that doomed it to a most undesirable section of the city.

Laboring to Save the Hospital. Mrs. D. B. Street, Bureau Secretary of Hospitals, said of it, "I never worked so hard for any enterprise as I have for Brewster Hospital." In like heroic service Mrs. Olive Webster carried the work through a year that tested body and spirit, and her faith saved the day. A providential change in location was effected through the friendship of an old schoolmate in New Hampshire for the founder of Boylan Home, making it possible to purchase property in a respectable part of the city.

Even the addition of a children's ward and a home for nurses was far from adequate to meet the needs of this house of mercy and this urgency of more room and better facilities enrolled the New Brewster Hospital as one of the outstanding projects of the Jubilee year.

Since 1911 Miss Bertha E. Dean, registered nurse, has been superintendent of this work, and with her faithful associates has carried on a ministry of helpfulness to a class of sufferers hitherto debarred from hospital privileges.

As the pages of this chronicle were being prepared, ground was broken for a $250,000 plant, so that to Brewster Hospital goes the largest single sum from the Jubilee funds. The old, clean crowded efficient hospital cared for 498 patients last year, while 144 charity patients were cared for at a valuated expense of $3,643.

Mrs. Robert Stewart, the new Secretary for Hospitals, has been unwearied in her endeavors, and to her persistent, careful, prayerful effort the $50,000 which was allotted to the city of Jacksonville has been raised. Of this sum the colored people gave $18,127, and the Hospital Guild, organized by Miss Bertha Dean, raised $1,500.

* * * *

From Brewster come these testimonies:

A girl returning to her home after her first year said, "I've got a star in my heart now!" These stars have brightened many dark places and awakened worthy ambition in many hearts for better homes, schools, churches, and living conditions.

Another girl, writing to her father, states hopefully, "I never knew there were so many things to learn. I can make good light bread, foot down my stockings, and say the twenty-third Psalm, so now I am better prepared for this world and the next."

Methodist Deaconess Sanitarium

On the New Mexican Plateau. As an aid to tubercular patients, the Rev. Thomas Harwood made a hospital possible, one and one-half miles from Albuquerque. What was originally known as Harwood Hospital, which was opened in 1912 with four tents, two porch rooms and a seven-roomed house for administrative purposes. Five patients appeared, all young men from the East who were fighting the white plague.

Growth began immediately, with the addition of four cottages, each 12 x 12, costing $250, which would care for one person. Since Harwood was the only Methodist institution for the care of tubercular people, there was an immediate response, not only in the number of patients, but also in the interest and appreciation of the work done.

A resident of Albuquerque, Mr. Ives, made possible the Ives Memorial, which was built and finished at a cost of $50,000. In the United States there are about one million people afflicted with tuberculosis, and only 65,000 beds in all the institutions for their care, so that it is not surprising to discover that patients wished to remain for two years or longer. After the World War, soldiers sought out this house of hope, as in desperation they fought another battle to the death. Free work to the value of $4,501 was done in a recent year, and when the records show many to be entirely cured, returning to their homes in good health because of the care given them the Sanatarium, the free work becomes a blessing to the giver as well as the beneficiary.

LOOKING BACKWARD; THINKING FORWARD

METHODIST HOSPITAL

Los Angeles, California

In the Land of Sunshine and Summer.

The first building, an old mansion of fourteen bedrooms, in addition to rooms for administrative purposes, with its spacious grounds filled with fine old trees, is estimated to be worth a million and a quarter dollars. The entire building has been refitted and furnished for modern hospital purposes. Nurses trained at Sibley Hospital, Washington, D. C., are in charge.

The hospital is owned by the Woman's Home Missionary Society of the Southern California Conference and has 190 patients a year.

BETH-EL HOSPITAL

Colorado Springs, Colorado

A Hospital We Gave the Church.

First as a deaconess sanitarium, then as an institution under the Colorado Conference, Beth-El Hospital began its work. In 1903 the women raised $50,000 and on ground given by General Palmer the first building was erected. It was constructed on the pavilion plan, the main building being connected with the wings by long corridors. In 1911 a building costing $150,000 was erected, and the institution covered an entire city block. A woman's guild helped materially, its outstanding work being to erect a pavilion for convalescing children. A new nurses' home costing $30,000, and X-Ray equipment, helped attract patients from nineteen States of the Union, for whom $9,000 worth of charity work was done. A nursery connected with the maternity ward was equipped. But by 1921 there was such need for enlargement that the property was transferred to the Board of Hospitals and Homes of the church. Beth-El Hospital under the new management has become the nucleus for a great National Tuberculosis Sanitarium.

GRAHAM HOSPITAL

Keokuk, Iowa

On the Mississippi's Banks.

A fine hospital with modern equipment was offered to The Woman's Home Missionary Society in 1901. The work was so completely and expertly done that in 1905 a title deed to the property was given to the Society, though it retained the special love of Iowa Conference Woman's Home Missionary Society.

Enlargement and expansion came with the increasing demands for a Protestant hospital in this section, and in 1906 a nurses' home was made possible by the gift of a valuable property by a Presbyterian woman of Keokuk, estimated at $18,000. The report of 1908-09 says, "Our hearts are filled with gratitude that we can now see our much-needed new building, to cost $20,000, in process of construction."

In 1925 the hospital went back to the Iowa Conference from the national Society.

HOLDEN HOSPITAL

Carbondale, Illinois

Near the Illinois Coal Fields.

Mrs. Carrie Holden, by her gift, gave to Southern Illinois the only Protestant hospital in its large territory. First located at Litchfield, Illinois, the hospital was moved to Carbondale in 1915-16, occupying a rented building, the original property given by Mrs. Holden being sold later for $21,000.

A financial campaign brought enlarged buildings and better equipments. To-day the Southern Branch of the State Laboratory, covering twenty-two counties, occupies the fourth floor. The accredited School for Nurses graduated in June, 1928, its first class of eight nurses. With 630 patients a year being cared for, Holden Hospital continues to serve the community.

ELLEN A. BURGE HOSPITAL

Springfield, Missouri

A Hospital on the Ozark Slopes.

In the queen city of the Ozarks, a gift from Mrs. Ellen A. Burge in 1909 made possible a hospital in a section where no other Methodist hospital is available. Before a year had passed 124 patients were cared for, and a second building was given by Mrs. Burge, bringing the property to $50,000 in value. The donor of the building stood by with loans, until in 1923 the hospital was transferred to St. Louis Conference.

Young People's Department

Beginning in a Drawing Room.

"Use me, my God, in Thy great harvest field,
Which stretcheth far and wide like a wide sea;
The gatherers are few, I fear the precious yield
Will suffer loss. Oh, find a place for me."

Young people of to-day will no doubt be awed by the fact that it was in a "drawing room" that the Bureau of Young People's Work was created. Ohio furnished not only the drawing room of Mrs. W. F. Thorne, but the first secretary, who was Mrs. Mary B. Ingham, of Cleveland. In one year she reported recruits for the new society in seventy organizations. The year was 1886, and four years later this lady said, "The growth of the Bureau has been a marvel." For ten years Mrs. Ingham gave watchful care to the Bureau, which in the beginning included all youth of all ages.

In an address she, in 1890, used the words of Mordecai to the Persian Queen, "Who knoweth whether thou art come to the Kingdom for such a time as this?" as the keynote of her speech. This suggested the name, "Queen Esther Circles," for groups of young girls sixteen years and over, which were organized throughout the Society.

Then came the need of someone to be especially responsible for the other age groups, and a Superintendent of Young People's Work was appointed in 1890. "Merry

Workers," "Happy Gleaners," "Busy Bees," "Look-up Legions," "Sunbeams," "Sunshine Bearers," and "Morning Stars," organizations were springing up all over the church. In 1893 came the division known as The Young People's Work. The plan and its details are interesting:

Who Are Our "Young People"? 1. Queen Esther Circles for girls sixteen years of age or over, to be called Queen Esther Circles, Lucy Hayes Circles, or Junior Auxiliaries, whose duties were to work for the Lucy Webb Hayes School at Washington, D. C.

2. "Missionary Bands," for girls and boys under sixteen. Their special task was to work for the new Mothers' Jewels Home, at York, Nebraska, or for the Industrial Home.

3. "Mothers' Jewels," for children under six years of age, their money to be used entirely for the Mothers' Jewels Home, at York, Nebraska.

Not until 1908 did the present alignment of our youth actually come. Then it was realized that "Bureau" was not the term best adapted, since the young people were always helpers, not receivers, there came into existence the Department of Young People's Work and the Department of Home Guards and Mothers' Jewels—the latter being changed soon to "The Department of Children's Work."

The Queen Esther daughters at the outset asked for an evening session at the Annual Meeting, for a delegate once in three years to the Annual Meeting, and for an official report to be presented each year in harmony with that of the Senior Society, and also the election of Conference Secretaries.

A Secretary Needed and Called. In 1909 Miss Carrie Barge was asked to serve in a double capacity. There was need of a Student Secretary in the Young People's Department, as well as a Field Secretary for the Mothers' Society, so this indefatigable woman was asked to become "College and Field Secretary," and began a career of service which has been profitable not only to young women in college but to the organization, since she immediately sought College Women's Auxiliaries in every Conference.

In the same year, 1909, Mrs David Dailey was called to take charge of the Young People's Department, and the work of these two devoted women was augmented by an increasing number of Conference organizations.

A medium for news, plans, and propaganda became a need, so "The Quarterly Message" appeared as a particular aid to the plan of study, and a page in the official organ was given to the Young People, with the result that in 1914-15 there were 2,157 organizations, with a membership of 43,339.

Steady growth brought added responsibility. Mrs. Daniel Stecker was selected as an assistant to Mrs. Dailey, and given the special duty of preparing and editing of the page in *Woman's Home Missions*.

The Young People Begin to Bring Gifts. Financial obligation was given to the young people, and funds were directed to Esther Home, at Cincinnati, the Tubercular Hospital at Albuquerque, and the library at Haven Home, which was furnished at a cost of $1,090, and bore the name of the gifted President, Mrs. Wilbur P. Thirkield; the hospital at Unalaska, Alaska, was given $1,077; Mothers' Jewels Home at York, Nebraska, received $1,615; the settlement in connection with the McCrum Training School, $10,399; and Esther Hall, Ogden, $2,524. All were loved and served by these energetic young people, who caused the elders to look to their laurels.

In 1925 Mrs. David Dailey retired from office, rich in the appreciation and gratitude of the Society, and Mrs. Byron Wilson, a successful Conference Young People's Secretary, became the head of the department. The "Radiogram," as the successor to the Quarterly Message of other days, gave impetus to the work, since it contained condensed information for the department, the program for the year, and was most attractive in appearance. Summer camps at Mission Schools grow in numbers and attendance.

Mrs. Wilson retired in 1927-28 because of ill health, and once more a woman was taken from the ranks of the Conference Secretaries for the leadership of the department. Miss Hannah P. Miller was the choice of the Annual Meeting in 1927-28. She has brought a young woman's point of view to the task. Her most notable achievement thus far has been the division of the responsibility of the department, with two Bureau Secretaries, Mrs. Arthur S. Knight, of Madison, New Jersey, and Mrs. Arthur W. Taylor, of Pittsburgh. Mrs. Ethel T. Holland, a practical newspaper woman, was selected to prepare the pages assigned to the department in *Woman's Home Missions*.

To the Jubilee plans Miss Miller has given admirable co-operation. Books valued at $1,358 were sent to Bennett College and financial aid was given to a long list of homes and schools amounting to $166,373.14.

Miss Miller, as Secretary of the Young People's Department, heads the Forward Looking Program—and with her cohorts has planned the program which is to further enlist youth under the intriguing title, "Making Missions Modern." With this watch-word and program, with youth alert and interested, there is great promise for the days just ahead.

Junior Department

The Origin of a Familiar Name. Proof that the founders of the Woman's Home Missionary Society had vision is found in a little historical record reading as follows: "The Lucy Webb Hayes Mission Band was organized at Fairmont, Ohio, in 1881, by Mrs. E. P. Marshall." Thus is recorded the first attempt to enlist the interest of youth in the Society's purpose to take America for Christ.

The group known almost from the beginning as "Mothers' Jewels," was prompted by Mrs. H. C. McCabe. Remembering Cornelia and her jewels, this editor of *Woman's Home Missions*, in the very first issue of the magazine, January, 1884, suggested that children under seven years of age be enrolled as Mothers' Jewels, paying ten cents a year for the paper. The proposition met with immediate favor.

A time of delightful agitation was occasioned by a letter from a little boy which read as follows:

9 Chester Avenue,
Taunton, Massachusetts.

"Dear Madam:

"Can you find time to read a letter from a workingman's little boy? I want to help your cause, and my father suggests that it would be a good thing to afford Methodist children the privilege of founding an Industrial Home and have the pleasure of giving the entire cost of purchasing a farm and paying for the building. In our great church there should be children enough to raise one dollar apiece for such good work, and then it could be called the Children's Home. I got nearly all the inclosed dollar by going on errands, which I send, hoping it may stir up all our children to do likewise.

"Wishing you all success, I rmain,

"Yours truly,
"Freddie Rawcliffe."

The Children Learn to Give Their Littles.

Boys and girls were asked to earn a dollar apiece, besides paying a membership fee of twenty-five cents in order that this request might be met. The outcome of this movement will be found in the section devoted to Children's Homes, in the story of Mothers' Jewels Home. It is enough to say here that this little boy's letter resulted in the erection of a house which became the first unit in a fine group of buildings in York, Nebraska, known as Mothers' Jewels Home.

Then came the meeting in the drawing room of Mrs. W. F. Thorne, in 1886, when the Department of Young People's Work was organized. In this, as is recorded elsewhere, was included all age groups.

A further division came in 1888, when Mothers' Jewels age was changed to include the ages from one to eight, and an intermediate society, known as the Lucy Webb Hayes Band for children was started for children eight to sixteen years of age. A Conference Secretary for each of these divisions was sought by the leaders of the Departments.

The Young People's Bureau then included:

1. The Queen Esther Circles, for girls sixteen years of age and over.
2. Missionary Bands, for boys and girls eight to sixteen, to be called Lucy Webb Hayes Bands.
3 Mothers' Jewels Bands, for children under eight years of age.

In 1893 the term Bureau of Young People's Department was abolished, being misleading, since young life had always given rather than received, and there appeared in its place the Department of Young People's Work. The Department of Home Guards and Mothers' Jewels was later changed to the Department of Children's Work.

A Gold Mine of Minted Mites. Mite boxes were placed in small hands in 1901 and pennies were dedicated to the Mothers' Jewels Home as a definite answer to the earnest letter printed at the beginning of this story. Each little organization was given one or more children in a home or orphanage, who became the special care of the group, children whose names they knew and whose wants they tried to supply; and little hearts became tender towards special projects, as is indicated in a prayer of a tiny tot four years old, who said, "God bless the little girl I am taking care of in Porto Rico." This endeavor later grew into the more dignified term of Student Aid, and by 1908 the children were contributing $5,000 for this one fund.

In 1911-12 Miss Alice M. Guernsey, after nine years of service with "the greatest treasure and most sacred trust," retired to become Editor and Business Manager of Publications for our Society.

Miss Guernsey, in closing her pioneering in this department, said, "To-day I pass into other hands a cross wrapped around with the flag of our hearts' love and hope, and with it I give the old message, 'Instant the time; speed, clansman, speed.' " To Mrs. Annie Hobbs Woodcock came this sacred charge, who in her first report noted a membership of 35,654, with gifts of $9,557.

"Ship Ahoy!" The financial undertakings of the children soon became delightful adventures, as colorful schemes for enlisting their interest and giving of money came from Mrs. Woodcock's active pen. After Mothers' Jewels Home was built, a ship was needed in Alaska so "Ship Ahoy!" was the rallying cry for the small folk and they built a staunch, trim ship costing $2,500, at Seattle, which was named Jewel-Guard as a glass of pure water broke on its keel. In 1917 the children turned their attention to the Spanish children in the West Indies, and built a fine wall costing $3,500 to make more safe the children under our care in the George O. Robinson Orphanage in Porto Rico.

The Road of the Loving Heart. The lovely story of Robert Louis Stevenson's "The Road of the Loving Heart" was the basis for service in 1918, and the old dining room at Mothers' Jewels was made splendid with a gift of $4,000, and $1,000 was given to the new schoolhouse for the Navajo Indians. The Little Brother-Sister Fund was the vehicle for ministration in 1919, and amazing to relate, these children built a sleeping porch for the Mary J. Platt Home at Tucson, a gift of $2,500 was made to Harwood Home at Albuquerque, New Mexico, and a $500 fence was put round our thirteen-acre property at Olive Hill, Kentucky. To the western coast came the pledge of the tiny tots in 1921, and San Francisco Training School had its garden beautified, while $5,000 went across to Honolulu for a ward in the new building. There was now a need for a new building to house the children in Seward, Alaska, so back of the undertaking went $5,000 from the Little Brother-Sister Fund.

In 1923 the Juniors remodeled the old property at Baldwin, Louisiana, for the little Negro orphans, and in

1924 they became so much interested in "Rosie" at Marcy Center, they sent $20,000 toward the building of the chapel in the new building. Still traveling the "Road of the Loving Heart," the children come to the Jubilee. The number of children who now travel this road is 121,102 and into the national treasury since 1912, when Mrs. Woodcock took charge, has gone $536,221, and the department has aided every institution of the organization either in buildings or current expense.

Childhood's Debt to Two Women. In 1918 there came to the side of Mrs. Woodcock, a quiet, dignified, loving woman in the person of Mrs. J. W. Dowds, of Ohio, who became first Associate, then Bureau Secretary for the Junior Department.

Hosts of children are growing up and coming into mature groups in the churches of the land to-day, who owe to these two women not only their knowledge of Home Missions, but their unselfish desire to serve "the least of these."

Through this department children are being taught co-operation and world-wide missions, because of the coalition method, adopted in 1914, which unifies all child mission effort in some concrete plan to a specified interest. This makes of "Looking Forward" a great adventure.

Wesleyan Service Guild

Women of Two Groups—W.H. M.S. and W.F. M. S. The Jubilee year of the Society is the ninth year of the Wesleyan Service Guild, our Methodism's joint organization, sponsored by both of the women's missionary societies, for the business and professional woman. Starting in 1921 with fourteen units in the states of Illinois, Indiana, Michigan, and Wisconsin, the membership of 326 turned into the work of the two societies at the close of the first Guild year, May 31, 1921, $2,204.67.

During the ninth year, closing May 31, 1930, there was organized on an average one new unit each week of the year. The annual report gives 190 units, in thirty states, and in forty-five of the ninety conferences. The paid membership has grown to 3,719, who gave through the Guild to the work of the Woman's Foreign and the Woman's Home Missionary Societies last year the sum of $25,843.40.

This new group has paid into the work of the societies during the nine years a total of $113,285.26, the major portion of which would never have reached the societies otherwise.

Far more important, however, than the financial report of the work of the Guild through these years, is the enrichment which has come to the business and professional women who have built their lives and interests into the church and the Kingdom, both in the home and foreign lands, through the opportunity offered by the Guild.

The tenth anniversary of the Guild will be reached in October, 1931. The anniversary aims, and the new Guild standard, seek for the business and professional woman, individually as well as in relation to her Guild and other groups, a larger life and greater usefulness. These aims are:

An Informed Membership: Who read, Who pray, Who vote, Who play, Who give, And live—to help bring in the Kingdom.

Growth: In the spiritual life, In response to human need, In civic responsibility, In the joy of living, In membership, In number of tithers, In total giving.

The Guild's Slogan is: *Christian Business Women for a Business World.*

Missionary Candidates
or Student Work and Life Service

Women Who Hear a Call. "Perhaps you think it is a sacrifice to go into missionary work. This is all a mistake. What you give up is nothing to the joy and satisfaction of being where God wants you and where you are most needed."

Mrs. A. B. Storms started her first report with these words when, in 1911, she told of accepting thirty-one candidates. The requirements were stated as follows:

For a teaching position a candidate must have high-school training or its equivalent, experience and Christian consecration, tact and the ability to live with others.

In 1922 Mrs. Storms turned the work over to a younger woman, Miss Muriel Day, who worked two years in association with the Life Service Commission of the Methodist Episcopal Church. In this capacity Miss Day served in three ways; namely:

1. College visitation, touching in the first year sixty-four schools.
2. Office work; keeping 680 names of college girls on file; with these a regular correspondence was maintained.
3. Conference and committee work, by which groups were interested in home missionary work.

In 1924 the General Conference abolished the Life Service Commission, and The Woman's Home Missionary Society made Miss Day Secretary of Student and Life Service.

In this capacity an eviable opportunity was given her in her attendance at student conventions, in visiting colleges to meet Kappa Phis, who are Methodist girls in State colleges, and in interviewing students regarding service under the auspices of the church.

Guidance in Vocation Finding. In 1926-27 another change was made in the work which had started as "Missionary Candidates." Mrs. J. N. Rodeheaver, of Chicago, was given the Department of Student Work and Life Service, while Miss Day was made Secretary of Education and Personnel. Mrs. Rodeheaver continued the activities and contacts with colleges, schools of missions, and Kappa Phi groups (whose motto is "Every Methodist College girl of to-day a leader in the church to-morrow"), Y. W. C. A. leaders, and Epworth League officials.

Again there was a division of the work in 1928 when Student Work was assigned to a young field secretary, Miss Margaret Palmer. Life Service was left in Mrs.

Rodeheaver's hands, and Education and Personnel continued to receive the watchful care of Miss Muriel Day. Almost 400 girls sought advice and help from Mrs. Rodeheaver; of this number 288 were offering themselves for full-time service.

To the Jubilee Miss Day brought an intimate knowledge of the institutions and their needs, and developed the second project of the third year's program, which was Literature. Through this project, which was stressed in connection with subscriptions to *Woman's* and *Junior Home Missions*, there was given to the libraries of our institutions more than $8,000 worth of books, hymnals, Bibles, and magazines

Miss Margaret Palmer resigned from student work in 1930 to go into a home of her own. So this Missionary Candidate story ends with wedding bells ringing and a charming, trained girl finding her place of service in the greatest institution of all, a Christian home.

Field Work

Journeyings Oft and Labors Abundant. Since the early days there has been need of service which "only the Master shall praise." The first salaried officer of the organization was called by the authority of the Board of Trustees to serve in 1884, when Mrs. Jennie Fowler Willing became General Organizer. Mrs. Willing is described as a woman of brains and culture, and a silver-tongued orator. She traveled thousands of miles in the interests of the organization. At the same time in the Conferences there were women who did volunteer organizing, among whom were Mrs. Wiley and Mrs. Newman, wives of Bishops; Mrs. E. E. Marcy, Mrs. John Davis, and Mrs. Colonel Springer. It should be noted here that no other name can be found in the records for Mrs. Springer, who must have been a woman of great individuality and force of character.

The term Field Secretary appears to have been first applied to Miss Henrietta A. Bancroft, who, while yet a member of the faculty at Albion College, Michigan, was induced to accept the position of Field Secretary of the Deaconess Bureau in 1897. The fact that this zealous woman had already traveled thousands of miles in this capacity, and had spoken in cities from Boston to San Francisco, and in frontier regions, made the selection altogether fitting. In her capacity as Field Secretary of the Deaconess Department "it became her duty to pass from one home to another, to study the situation in each, to recommend the best measures, and to supply a connectional bond of sympathy."

However, the first organized effort for the work of the organization at large was made in 1889, when a committee was appointed to organize the work in unorganized Conferences, and to make presentation of Home Mission subjects by personal appeals and the distribution of leaflets. Mrs. Colonel Springer's name heads the list, followed by a noble company which included Mrs. B. S. Potter, Mrs. M. L. Woodruff, and Mrs. C. W. Gallagher, and a deaconess Field Secretary in the person of Miss Iva May Durham.

Traveling, By All Means. Thus began a work of sacrificial service, and the accumulation of rich and usable experience which continues to the present day. Devoted women "traveled throughout the connection" in summer's heat and winter's blast; by wagon, coach, automobile, train, and on foot. Experiences began to accumulate, and wearied nerves began to suffer when entrance was refused to pulpit, homes, and hearts. One of the experiences related by Mrs. R. W. Keeler in the "Balance Wheel," is worthy of repetition. "One minister on being asked if the representative could organize the Woman's Home Missionary Society in his church replied, 'No, indeed! Why this is Home Mission ground. The Board of Home Missions pays part of my salary. Besides, it would spoil my Woman's Foreign Missionary Society. Why, my women sent $500 to the foreign field last year'!"

The movement which we of this day know as Stewardship undoubtedly received an impetus from Mrs. D. C. Geggie, a "general organizer," who in addressing church schools enlisted in one year 1,712 tithers under twelve years of age.

In 1901 Mrs. May Leonard Woodruff began placing before enthralled audiences stereopticon lectures showing conditions of spiritual destitution in the home land.

In 1910 a young woman of the Young People's Department, Miss Carrie Barge, was made special ambassador to student life. Her delightsome task, for which she was so well fitted, was to visit colleges in the interest of Home Missions. In 1916 a department secretary was needed for the Field Department, as it now began to be known, and Miss Barge was called to become General Secretary of Field Work, which office she held with increasing success until, after twenty-six years of service, she asked to be relieved of office in 1926.

A Woman! Joyful in Spending Life. In her last report Miss Barge said, "It has been a joy to spend and be spent in such a cause." It was all too true. Not only was the joy real but the spending of self had made its inroads on her health, and to-day Miss Barge is confined to her home, watching with wistful love the further development of all departments. A grateful Society gave her a wreath of recognition at its Jubilee Celebration at Cincinnati in October, and called the name of Carrie Barge tenderly, gratefully, and humbly.

Miss Barge was succeeded in the Field Department office by one who had been identified with the war work of the Society, Miss Ida Kahlo, who still serves in this responsible position. Miss Kahlo lives in Miss Barge's home, and there a beautiful co-operative work is being done. Miss Barge brings to the desk work, if not the service of her hands, a fertile, active brain. Miss Kahlo carries on the department with this aid, and in addition is to Miss Barge an affectionate friend and helper.

In her report of 1928-29 Miss Kahlo reported 201,805 miles traveled by the field secretaries; addresses delivered, 3,615; new subscribers to *Woman's Home Missions* secured, 1,634; new members enlisted, 3,997;

and said, "The field secretaries bring the work of the organization before the whole church, and thus enlist sympathetic interest of both men and women. The work of the field secretary is fundamental, in that it increases the membership, builds up new organizations, encourages and strengthens the leaders in local societies, raises funds, gives information and inspiration to every department of the local society."

Many names have appeared in the list of Field Secretaries and many victories have been won by them. There is no space available to record them all, but a grateful society in this jubilee year gives appreciation and thanks to the field workers who have been its publicity agents and swift messengers in this hallowed fiftieth year, whose names are as follows: Miss Helen M. Biber, Mrs. Frank L. Davis, Mrs. Florence E. Gaither, Miss Lulu Krepps, Mrs. E. E. Luce, Mrs. M. M. Northrup, Miss Margaret A. Palmer, Miss E. Hortense Sheldon, Mrs. Cora Downs Stevens, Miss Cartes K. Swartz, Miss Ruth E. Wheaton, Miss May L. Webster.

FROM OTHER LANDS

- IMMIGRANT
  - Chinese
  - Japanese and Korean
- CITY WORK
  - Eastern Bureau
  - Central Bureau
  - Western Bureau
  - Mormonism
    - Rock Springs
    - Bingham Canyon

CHAPTER III

Fold to Thy Heart Thy Brother

O Brother man, fold to thy heart thy brother;
  Where pity dwells, the peace of God is there.
To worship rightly is to love each other;
  Each smile a hymn, each kindly deed a prayer.
—*John Greenleaf Whittier.*

Immigrant

Multitudes Coming From Afar. In the second Annual Report, 1884-85, is the note that Mrs. C. Springer, of Anamosa, Iowa, offered the following resolution, "Whereas a most earnest and pathetic entreaty has been made for a German or Scandinavian missionary at Castle Garden, said missionary having been long and anxiously desired to meet the constant arrival of immigrants at this port in New York City, therefore, *Resolved*, That this Society take into most careful consideration the immediate necessity for a missionary at the port of New York City."

On motion it was referred to the Committee on Finance and Mission Fields. This motion prevailed and after one year is recorded the fact that "Our one missionary cannot meet the wants and additional workers are greatly needed, and there is great need of an Immigrant Home and Industrial Training School, since large numbers of girls come to this country with the hope of becoming self-supporting, but with no plans for securing employment, and ignorant of American ways."

"A Stranger, and Ye Took Me In." A temporary home was opened, and in 1888 Miss Alma Mathews took charge. Her life was bound up with this work for forty years. Telling of her first day at Old Castle Garden, Miss Mathews says: Well I remember it. Immigrants were landing, hundreds of them all strange to my eyes, and uttering sounds strange to my ears. I stood still and wondered, 'What can I do for these strangers in a strange land?' Suddenly my eyes seemed to open, my heart to fill with love for these bewildered children of our Father. I saw ways in which I could help. The love has grown with the years and I am thankful for the privilege of putting in so many years of service in His name, who said: 'I was a stranger and ye took me in'."

For many years, from five to eight hundred girls were sheltered, shielded, and helped every year. The first real home was purchased in 1891 at Number 9 State Street, just opposite the Barge office, and opened with Miss Josephine Corbin as Superintendent, and Miss Alma Mathews, missionary.

The High Tide of Immigration. In 1907, one of the big years for immigration, their statistical report is most interesting:

Number of ships met	978
Number cared for in the Home	4,436
Number of new arrivals	833
Number of meals served	17,509
Number of women	4,436
Number of girls sent to friends	638
Number of girls secured position	108

In the 1912 report it is noted that, "Mrs. Clinton B. Fisk gave a new piano, for which we are deeply grateful." Next year's report, after speaking of the twenty-five years' work, makes mention of the loss of "a great friend and benefactor, the mother of our chairman, Mrs. Mary Fisk Park, in the death of Mrs. Clinton B. Fisk. We pause to do honor to this second president of The Woman's Home Missionary Society and to her worthy daughter, Mrs. Mary F. Park, who still loves the Immigrant Home."

In War Time and After. Then came the war and immigration restriction. In 1916, only 18,000 immigrant folks came to New York, but much service was to be given. Many came from the trenches, bearing on their bodies the dreadful effect of modern warfare. At all ports was much detention, ten to fifteen hundred being held each day, some in hospitals, with our missionary the only messenger between friends to tell of progress or death. Girls and mothers were in need of comfort. One physician brought a nervous girl, saying, "Keep her for a day or two. There is something in the four walls of this Home that seems to work miracles with these girls."

With the war's end came war widows and children. These meant long or short detention, and many were taken to the new Home at 273 West 11th Street, New York City, which was dedicated on February 17, 1921.

At this time Miss Mathews was given a helper in Miss Katherine Woloschalk, a graduate of McCrum Training School, a girl of Czech parentage who could speak German, Slovak, and English.

The new immigration law reduced the number of incoming visitors, but the pier work was greatly needed as was the shelter of the new Home. Services are conducted on Ellis Island where all faiths congregate while they are in detention.

A note from Miss Mathews' remembrances: "One of the girls who had come back 'home,' said to me, 'When did I come here, Miss Mathews?' I got out my book and said, 'Why, Annie, you came May 4, 1897.' She kissed the book and I asked her why she did that. She said, 'I look back and see what I was then. You know the world is cold. People don't want to hear our troubles, but when we come here there is warmth, and we feel like opening our hearts and telling you our troubles and when we go out, we feel better able to battle the world.' "

The Evolution of an Immigrant Home. In 1927-28, everyone, most of all herself, was amazed to find that Alma Mathews had reached retirement age. It was a trial to sever relations after forty years, but she graciously accepted the inevitable and, of course, continued to love the Home, the work and The Woman's Home Missionary Society. At a farewell reception, the women poured into her lap gifts of gold, and in loving appreciation, the old name of Immigrant Home was changed to the delightful name of "Alma Mathews House."

To this place, the "old girls" come back as to the only home they know in America, while American girls away from home begin to seek the shelter of Alma Mathews House, as they give themselves to study or work in the great city. The Home has passed out of the Bureau of Immigration, and is classed under Homes for Self-Supporting Girls and Women. Miss Marie Pletzer, an efficient linguist, a graduate of McCrum, visits the piers and labors in Ellis Island. Almost every evening sees the parlors of Alma Mathews House filled with happy girls, visiting, playing the piano, reading, or playing games, all rejoicing in a real home in the heart of a great city.

Philadelphia

In the City of Brotherly Love.

The Philadelphia Immigrant Home was opened in July, 1889, near the docks, and within a block of the steamship landing and immigrant station. Later, in 1890, a Deaconess Home was opened in another part of the city. From this home deaconesses were regularly assigned to work at the docks and at the Immigrant Home.

These messengers of the Society met the immigrants, particularly the Poles and Russians, at the point of entry in Philadelphia and at Detention House. The Deaconess Home was enlarged for this purpose. In 1912 the old Detention House, "a disgrace to civilization," was removed, and new immigrant quarters established at Gloucester, New York. Here Miss Amanda Ford, in 1913, met 176 ships, gave away 48,704 Bibles, fed 2,260 people, and clothed 295 needy ones.

Miss Ford left in 1915, and the work was discontinued.

Angel Island

Where the Golden Gate Stands Open. Meeting the stranger coming to the western coast of the United States had been the work of our missionaries at Oriental Home until 1911, because most of the newcomers were Chinese or Japanese passengers, and all came into Angel Island through the Golden Gate. A request came from The National Department of Immigration for a deaconess to serve at Angel Island. Mrs. Charles Perkins, Bureau Secretary for Japanese work, opened the way, and Miss Carrie Pearson, a deaconess, was the Society's first worker at Angel Island. In the first year forty-seven girls were definitely aided, and picture brides were a constant anxiety, since the great desire of the workers was to arrange for legal marriage in America.

During the war, immigration at other ports of entry was diminished, but Oriental and Russian-Jewish immigration was as large as ever. Miss Katherine Maurer, a graduate of San Francisco Training School, was appointed to the work in May of 1913, and found many varied duties awaiting her. She carried cheer, books, and gospel texts to Chinese, Japanese, Jews, and South Americans, incoming or detained.

Her days included, to quote from her own story, "Visiting transport docks to locate luggage, visits to police station, court rooms, marshal's office, to doctors and dentists, shopping trips, arranging for babies to be baptized, money to be exchanged, relief work, advertising for husbands, and, most important of all, follow-up work." To these, let us add the Americanization class, library work, magazine distribution and lessons in other languages to increase her own efficiency. A stereopticon given by New Jersey Conference was a constant delight. The women "sit in line and wait their turn."

Students from South America now come, and on these the personality of Miss Maurer makes a good impression, while American youth in the University say, "This is the most worthwhile work we have seen done, and we are happy to have these people meet such a wonderful woman on arrival."

New Ministers in a New Day. The changed immigration laws and the examination of immigrants in the foreign station have limited the need of work at Angel Island. Therefore, the Bureau of Immigration is discontinued, but Miss Maurer and her associate, Mrs. Eleanor T. Schoefoff, continue to visit the Island, and to merit the confidence not only of our women but of the Government officials also.

As spiritual guide, Miss Maurer has a marvelous opportunity to assist struggling souls. A young Englishman who was persuaded to have a drink by some evil companions, had committed a crime while intoxicated. Arrest, conviction, and prison followed. When he had served his term, he was taken to Angel Island, and, while awaiting deportation, the deaconess met him and reminded him of God's goodness. He went overseas, fought in the British Army, became an officer, was restored in self-respect and finally married. He returned with a wife and little girl who wanted to see "daddy's friend." In the midst of their greetings, he explained, "The last word you said to me kept me straight in the trenches." "And that was what?" queried she. " 'I am going to pray for you, and you will go straight,' and I did."

> "More things are wrought by prayer
> Than this world dreams of—"

truly wrote the poet; a social worker may hold in her grasp the eternal destiny of immortal souls.

East Boston

At the New England Doorway. The work in Boston really began in 1888, but not until 1889 did a friendly sign, "Immigrant Home," just opposite the Cunard pier, greet the strangers, who were largely English-speaking. Soon a large building was opened, with thirty-three rooms, to which sick and dying came, girls for weddings, women and children for refuge, husbands and fathers in search of loved ones. In 1902 the capacity of the house was strained, as at times it sheltered eighty-five persons in a night. A medical mission was opened, and in 1912 a handsome building of brick and granite, costing $30,000, five stories high, was dedicated. On the top of the Home was a granite cross, outlined in electricity, beside which floated an American flag, thus giving a double welcome to strangers from afar. Mrs. Amanda Clark was in charge.

To this home during the war was given the strange task of caring for interned German women sent there by the Government. Of these women, many were sick, and all most miserable because they were separated from homes and families.

The year 1921 brought the great drop in immigration, and the East Boston work became more distinctly social service. The Commissioner of Immigration never hesitated to call Mrs. Clark and tell her that several girls were coming to this country to be married, and to ask that they be cared for until the expected bridegrooms arrive. Then Mrs. Clark was hostess to many a simple home wedding. Or perhaps the Cunard Steamship Company might call up and ask her to care for twenty-seven sailors for some days, until their ship was ready to sail again.

In 1927, Mrs. Clark, after thirty-nine years of service, came to retirement age and gave up the work, with the love and appreciation of the entire Society. Boston Immigrant Home became Amanda Clark House, but alas! not for long was this tribute perpetuated. In 1929 the house was closed as an immigrant home, though pier work is continued, with Miss Susie Kimball giving helpful ministration to needy immigrants.

Chinese and Japanese Beginnings

The Orient Comes to the West. A few years ago Mrs. L. P. Williams, of California, made a study of the history of Oriental work on the Pacific coast, and her most interesting findings were published in the *Pacific Christian Advocate.*

The beginning of the work among the Chinese and Japanese dates back to 1868. Dr. and Mrs. Otis Gibson, who had been engaged in missionary work in Foochow, China, for ten years, were prevented by ill health from returning to that country. They became interested in the Chinese people, whom they found in California in great numbers. From paragraphs in the article mentioned, quoted from Mrs. F. J. Masters, we take the following:

"It is said that in 1848, a few months after gold was discovered, forty-five Chinamen came here, and the next year four thousand. In the year 1852, twenty thousand entered San Francisco, and many more landed in northern ports. At one time as many as ten thousand were employed in building the railroad. There were probably twenty-five or thirty thousand Chinese in San Francisco's Chinatown, who were confined in about two blocks east and west, and four blocks north and south.

"A very small number of them were women. A few of the merchants and the better class brought their wives and children. This class of women had bound feet, and never went on the street, so it was very difficult to reach them at all. Mrs. Gibson succeeded in seeing a few of them, but was not invited to repeat the call.

"Dr. Gibson, who was then building the Chinese Mission House on Washington Street, under the General Board, determined to connect a Female Department with the mission work, so the third floor, consisting of four large rooms, was set apart for that work and appeals for help were made to the Methodist women on the coast.

"The following year, August, 1870, a society called the Woman's Missionary Society of the Pacific Coast was organized, having for its special work the elevation and salvation of heathen women on this coast. The Woman's Foreign Missionary Society had been organized in Boston, 1869, so Mrs. Gibson wrote, asking to join them, but these New England women had never thought there would soon be heathen in America. They were organized to work among women in foreign lands, so could not take on this work."

What Is It: "Foreign" or "Home"? In an old leaflet written by Mrs. Otis Gibson are these significant words: "This Society may at any time become a branch of The Woman's Foreign Missionary Society of the Methodist Church provided The Woman's Foreign Missionary Society will consider the work in this coast, among idolatrous heathen women, as a part of its missionary work, and provided further that this Society as a Branch shall have full disposition of its own funds so far as needed for work on this coast."

In 1883, at its Annual Meeting, The Woman's Home Missionary Society of the Methodist Episcopal Church was invited by the Woman's Home Missionary Society of the Pacific Coast "to unite in labor in behalf of the Chinese in this section." Not until 1893 was the proposal accepted, after the following resolution was read in Annual Meeting:

"The friends of the movement on the Pacific coast unite in the proposal to continue Chinese work in the form of a Bureau, to turn over all its property and to pay into the treasury of The Woman's Home Missionary Society all moneys of that state and to receive appropriations from it upon same conditions as other bureaus.

"The widespread interest in Chinese and the need of missionary work in their behalf in other parts of the country as well as the local advantage that will result from bringing all the Woman's Home Missionary work under one organization, makes it desirable that this plan of unification should be consummated. We recommend that this Board provide for the establishment of a bureau for missionary work among Asiatic peoples in this country, subject to approval of the Missionary Society."

The name became The Oriental Bureau of The Woman's Home Missionary Society, and a Woman's Refuge Home was opened.

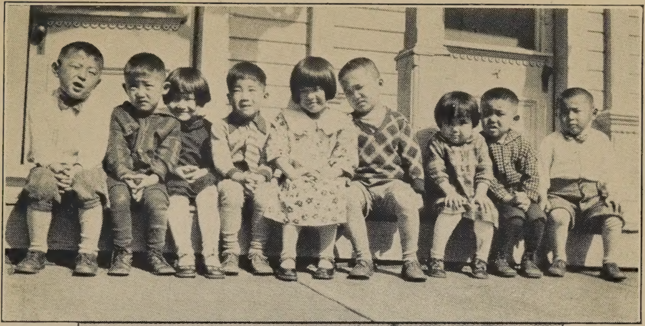
Chinese, Japanese and Koreans

This Seems to Be Foreign. The Woman's Home Missionary Society was made aware of the fact that it was doing foreign missionary work by these conditions: (1) A law was passed which said all Oriental boys born in the United States are citizens of this country; (2) California made provision in a new constitution that "Mongolians shall never vote," and to make doubly sure a clause was added which said, "No native of China shall ever enjoy the elective franchise"; (3) Separate schools were provided for Mongolian children.

In 1900 there were 5,000 Oriental women in America, nearly half of whom were enslaved. In 1902 it was asserted that only ten per cent of the Chinese and Japanese children were in school. Children were sold as servants for the small-footed women, they were sent to carry burdens into vile places, and passed from master to master, only to end life in haunts of immorality. A beautiful girl was worth $3,000, while from a brothel a baby girl was sold for $250. Japanese women began to replace the Chinese slaves, and in 1904 it was reported that all the evil dens in Chinatown were filled with young Japanese girls who had been brought to this country only to be deceived and trapped.

Women of the Pacific coast maintained a rescue home until 1893, when it was turned over to The Woman's Home Missionary Society, and a new Oriental Home was erected by the Society in 1901 opposite the Methodist Chinese Mission.

Western Thrillers in in Real Life Then ensued a time of thrilling, dangerous, exciting experiences, as women, aided by rescued girls with police protection, raided evil places to rescue slave girls. Steamers were visited to rescue picture brides, who were detected and saved, or followed to a den. Tiny children



Children in Japanese Kindergarten, Spokane
Waiting for Kindergarten to Open, San Francisco

taken in such places were taken to court and guardianship papers were taken out, or the child was given the protection of the Home until the legal tangle was unraveled. The protection of such children was a dangerous and difficult task, and double doors were frequently necessary in the home. Girls were taken from the home on "writs of habeas corpus" by men under bonds of $3,000 each, which bonds they would forfeit rather than produce the girls in court.

In 1903 a Chinese-speaking woman was made our missionary to 700 families in Chinatown. Since going to school was unpopular and dangerous for Chinese girls, the school authorities opened in 1902 a three-hour day school, for three months only. But good work was done, and by 1913 Chinese girls dared to appear in public before their countrymen without fear or disapproval, and could gather in school to study English and the Bible without being molested.

Tried As By Fire—and Quake. During the thirty years a beautiful home had been established, a fine kindergarten built up, mortgages had been burned and all debts paid, when the California earthquake and fire came, and in twenty-four hours it was all gone. But not a child was lost from our home. All were housed by American friends until a permanent place was found in Berkeley The full insurance of $4,000 was collected, so that regular school work could be started, the primary grades being taught in the homes, the other children going to grammar and high school. Rescues, weddings, deportations, deaths, became almost routine parts of the experiences of the home.

The new building being delayed for want of funds, and also because of legal difficulties connected with re-establishing land claims after the fire, Miss Davis took eight of the children in charge and made an extended trip to the East (which women remember to this day), from which came friendships, interest, and money enough to start new work.

Kindergartens were established in San Francisco, San Jose, and Sacramento, while three missionaries visited and counseled the scattered Chinese people. One was Mrs. Chow, who, once a girl under training in our home, married the Chinese minister. Together they are living a beautiful and helpful life.

In 1911 the new home was built, partly on the ground formerly occupied by the old home, and partly on land deeded to us by the Board of Home Missions. A fine three-story building sixty-five feet square was the new Oriental Home.

At the dedication the children participated in a delightful way. Beginning with the tiny tot who could barely walk, each child brought gifts and laid them on a table. There were pennies, nickles, and larger amounts offered by girls who had become self-supporting, until a little over $400 was laid on the table. The audience soon caught the spirit of the occasion, and gave gladly $4,000 in pledges.

Seeking Out Their Racial Sisters. Work among the Chinese continues to branch out, and to-day in Oakland and Los Angeles native women are caring for this important development. The Home has become a truly educational influence as it ministers in modern ways to modern girls who must have the intensive home training, and who covet the heart-to-heart talks which are the right of any young woman.

In 1920 the last cent of the building's debt was paid, and the fiftieth anniversary of work among Orientals was celebrated. The home is now known as the Chinese Home where routine work continues and a school for the Chinese language is keeping the girls in touch with their own people. The aims of the home may be stated as follows:

1. To reach Chinese women and children; to educate them and win them for Christ.
2. To win mothers and secure their co-operation.
3. To provide teachers and schools for a part of the 600 Chinese youth who would otherwise be deprived of school advantages because of overcrowding.

4. To seek neglected women and girls in other areas.
5. To provide a Christian home for abandoned orphans and other needy girls and women.

"Tong wars" often added to the complications of rescue and mission work, for fear and secrecy made the regular work most difficult.

The Work Becomes "Home." In 1926 two Chinese girls were taking nurse training, one in the Deaconess Hospital, the other in the children's department of San Francisco General Hospital. There were nintey-two children in kindergarten, many of these attending the Chinese Methodist Church, which is next door to the home. Twenty-five girls live in the lovely shelter of the home, one of whom, a ten-year-old, wrote the story "The Poor Villian," in competition with American children, which was accepted and printed in the *Junior High School Magazine*.

The girls are trained in house work, and are in demand as helpers in private homes. Occasionally a Christian wedding occurs in the only home the bride has known, to which she and her family later turn with confidence and gratitude.

Miss Isabel Fleming, Superintendent of the Chinese Home as the half century closes, says, "I can but marvel at the beautiful spirit of our children, not only in their attitude to teachers, but in the spirit of harmony which prevails among them." Amy Lai headed the list of thirty honor students in Junior High School, with an "A" in every subject. The girls are in demand for programs, one little maid, called Ruby One, being known as the Chinese Song Bird. Domestic Science and the English and Chinese classes continue. In the kindergarten are 200 children. Workers and girls go out into the Chinese sections on evangelistic tours without fear of harm.

The new day demands a day nursery for the Chinese child whose mother spends her strength in the business centers of a great city.

Chinese Work in Los Angeles

Among the Angel City's Needy. With the development of work among the Chinese there occurs a delightful intermingling of Chinese and American names.

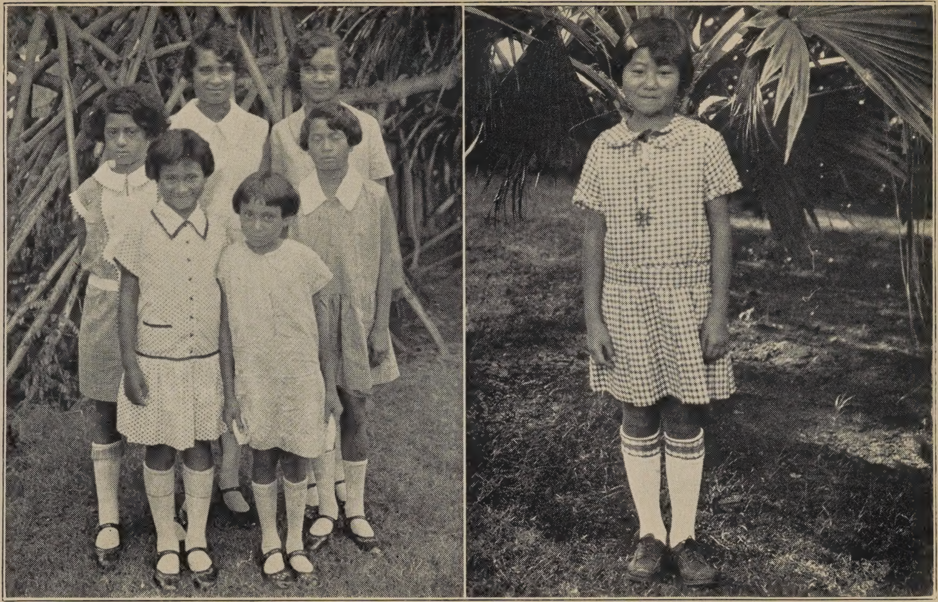
In 1896 Mrs. T. F. Davis was employed as missionary to the Chinese women of Los Angeles, with Mrs. Lan Yui assisting her as Bible woman.

In 1908 the General Board established a mission with Mr. Chan Kin Sing in charge and Mrs. Chan engaged as Bible woman. Mrs. Chan Kin Sing had been a missionary from the Chinese Home in San Francisco and came to Los Angeles to be a community worker and social visitor, having Mrs. Chan Hou Tan as her co-worker. Reverend and Mrs. Chan maintained a church, conducted a church school, and oversaw a clinic until Mr. Chan died in 1923. A new Bible woman, Mrs. Wu, came in 1927, and with Mrs. Chan is applying herself to the great task of serving the second generation of Chinese, which is harder to serve than the immigrant group whom Mrs. Chan began serving so long ago. These young people are fine, wide-awake citizens, and while they may seem to be liabilities, with careful training they can be made national assets.

Jane Couch Memorial Home

For Girls from the Sunrise Land. A missionary deaconess, Miss Mabel Anderson, and a Bible woman, came to Los Angeles in 1903 to work among the Japanese women. In 1911 a property was bought by Mr. and Mrs. G. S. Couch, and named in honor of their mother. By 1914 it became a regular home for the Japanese girls of Southern California. Domestic as well as religious training is given. The girls attend public school and participate in choir and Epworth League of the church.

In 1928 a new home and cottage near the Japanese Methodist Church made room for twelve girls.



Girls in Susannah Wesley Home, Honolulu

Catherine Blaine Home

In the Pacific Northwest. The Oriental Home in San Francisco again proved itself a missionary agency when, in 1911, Catherine J. Blaine Home, in Seattle, was opened to provide temporary protection for women and children, with Miss Robinson as Superintendent. It was not an orphanage but a home where, with Miss Robinson and Mrs. Kisuma, a Bible woman, worked, teaching English in the home and Bible in classes in the mission.

There is a kindergarten which has its full quota of children, rain or shine, and in the church schools are 250 children who need more adequate facilities. A temporary building, erected in 1925, is next door to care for the daily vacation Bible school and to house a day nursery for the children of working parents.

The Bureau Secretary, Mrs. J. H. McCallum, has been pleading for a new building to house the kindergarten and social meetings. The Home is indeed a community center, as is indicated by the fact that in a recent year 6,571 meals were served, and 4,000 people called upon.

The most interesting phase of the work is the joint church work done by the American pastor, Mr. Bundy, and the Japanese pastor, Mr. Yakima. The Japanese members pay the salary of their representative while the American members pay the salary of Mr. Bundy.

Ellen Stark Ford

Two Races In One Home. In 1893 Miss Ella Hewitt, who had been a missionary from Japan, was put in charge of the Home for Japanese Women in San Francisco, in a rented house near the Japanese church.

Courage and desperation prompted the Japanese and Korean Bureau to buy a property in San Francisco, when no money for payment was in sight. But the women of Pittston Auxiliary of Wyoming Conference sent $4,000, the legacy of a sainted woman whose name the building now bears, Ellen Stark Ford. The work began in 1902, and the home was a haven of refuge for homeless men and women during the fire of 1906. Miss Marguerita Lake was the guardian angel of this humble home where school and domestic classes were maintained. Fifty Japanese weddings took place in the home during the first year, that being the period of the coming of the picture brides.

Miss Lake reports a revealing little incident: "One of our little girls came to my room one evening after she had been out all day with her father. I asked her if she had a nice time. 'Yes, Miss Lake, but I always feel funny when I am out; but the minute I get home again I feel safe.' "

In 1909 came the addition of a kindergarten room to be used as assembly hall; a dining room, pantry, store room and kitchen, a laundry on the roof, and dormitory and matron's room on the second floor, and a Japanese school taught by Mr. Shimizaki, assistant pastor of Japanese Methodist Church.

Branches of the work have been opened in Honolulu, in Seattle, and Los Angeles. Mrs. Kusuma, a Bible woman, makes thirty-five calls each month, giving Bible lessons, teaching English in homes, and answering questions about Christianity, while Mrs. Takahaski, the wife of a Japanese merchant, teaches sewing in the home.

At a New Year's celebration held on a plantation among Koreans, many spoke of their ambition for education and progress, their love for America and their hopes for the future of the Koreans. In a lull one girl who had been trained in Ellen S. Ford Home rose and said, "While I have listened many have spoken of their love for this country and its future. They have looked on many sides, but no one has said anything about Jesus Christ. I love my country, I value education, but I know that without Jesus in our hearts we can never save Korea. We must not think only of the freedom of the body. Our hearts must first be free from sin, that we may do much for our country."

Susannah Wesley Home

In the Paradise of the Pacific. Miss Ella Holbrook, a nurse deaconess, was temporarily assigned to Hawaii in 1900 and followed in 1901, by Miss Elizabeth Blois.

A visit from Bishop and Mrs. Hamilton revealed the fact that the temporary quarters were in an unhealthy location and so a fine piece of property in Honolulu was secured for $8,000 which was named Susannah Wesley Home. Within three years there were thirty-one children, forty-five women, and twenty-eight refugees in the Home. A gift of $5,000 came from the President of the Bank of Hawaii, as an evidence of his confidence and esteem.

In 1918 Mrs. May L. Woodruff visited the island with Mrs. W. E. Evans, the Bureau Secretary, and her husband, Dr. W. E. Evans, at which time a new property was purchased. Later Bishop Leonard broke ground for the new building which was to accommodate 200 girls. Soon twelve different nationalities were represented in the Home. So well did this institution serve that it was made a beneficiary of the United Welfare campaign, and received $5,000 out of the $125,000 raised by public gifts. The house has in addition to its modern equipment, new sewing machines, an electric refrigerator and a new automobile.

Five girls graduated from high school last year. One of whom is in Normal School and another in business college. Ten girls are in high school, and through the efforts of a musical director, Mrs. Lasar, twenty girls are having musical training.

City Work

Where Cross the Crowded Ways. In its city settlement work, as well as in other forms of activity, the Society has always as its object the training and transforming of lives which otherwise might be untouched by Christian influence. The greatest opportunity is found among the foreign-born, who form so large a percentage of our city populations. For the most part they are ignorant of hygienic laws, and the help they receive at these centers on their health problems often opens the way for a ministry to their souls.

Free clinics are operated in most centers, where preventive as well as curative measures are employed. The skilled visiting nurse attends to the small sufferers on clinic day, assisted by helpers; and those bugbears of childhood, teeth, tonsils, and adenoids, are cared for by the attending doctors. Wounds are dressed and eyes tested, while anxious young mothers and prospective mothers are given advice and care.

For convenience in administration the settlement work or City Missions is divided into three Bureaus and placed in the care of devoted, efficient women who live within the territory of their work. The Eastern Bureau is in charge of Mrs. H. S. Osborne, of Ithaca, N. Y.; the Central Bureau has as its director Mrs. C. C. Travis, of Chicago, while the Western Bureau has Mrs. J. J. Oeder as its guardian angel.

Eastern Bureau

Blodgett Memorial Community House

Slavic Folk in Mill and Mine. The coming of the Slav to the land of opportunity has brought not only problems but rich gifts, in the strong bodies, the nimble minds, the artistic natures, and in the religious background of these immigrants. The men have spent their brawn in our mines and railroads, hoping for the great day when they should have earned enough money to bring their families to America, and set up a home. In the time of adjustment missionary problems arose, since lack of home and family restraints left the men in an irresponsible frame of mind.

Bishop McCabe, who presided over the Central Pennsylvania Conference in 1904, instituted the Anthracite Mission for Slavonic People, with headquarters at Hazleton, Pennsylvania, with a Slav minister, Mr. Louzecky, in charge. He needed a woman helper, so in 1905 Miss Emma Trescott, a graduate of Lucy Webb Hayes National Training School, became Mr. Louzecky's associate. Funds were not sufficient to provide for her support, and an appeal was made to The Woman's Home Missionary Society. In 1906 the Central Pennsylvania Conference Woman's Home Missionary Society made a small appropriation, and has since contributed continuously.

This was the beginning of a notable work in a population of 33,000 foreigners, where fourteen Catholic churches are not enough to care for their communicants. In 1912 this situation was taken over as a national work. A medical dispensary, an English Department, and domestic science classes were added in which great interest was displayed.

For Second Generation Slavs. In 1925 the Jean Staples Memorial Kindergarten was opened in memory of the daughter of the Conference Corresponding Secretary, and the Mission's influence began to reach out to Bearer Rock, Milensville, Evervale, and Berwick, where settlement services were established. A backward look in 1915 showed kindergarten rooms, in which forty children were crowded, freshened with paint and paper; dispensary with no doctor in attendance, but doctors who came in for service when called; sewing, cooking, English, and music classes; a library from which in nine months 1,241 books were checked; Sunday services in the Slovak language for the older people, and Epworth League conducted in English.

There was time of rejoicing in 1926 when by gifts and appropriations $60,000 became available to build and equip a modern settlement house, to be named Blodgett Memorial Community House. This beautiful building was dedicated in May, 1927. It was soon filled to its capacity. Consecrated missionaries meet the 3,000 new Americans through the religious, educational, recreational, and social activities of the settlement. In the new gymnasium the boys play basketball, and entertain other members of the basketball league. A Daily Vacation Bible School reaches new homes on the nearby streets. An organized mothers' club is helping to get the mothers interested and influenced to a better understanding of their children's needs. The women of the club held a festival recently, and delightedly earned enough to redecorate the community house.

In the dressmaking classes useful garments are made. A wedding dress made by one of the Slovak girls recently was a most lovely product. A curiosity for the neighborhood was the new tennis court. The Boy Scouts, Girl Scouts, and Brownies, have the interest and the co-operation of similar city organizations because they are well trained. An enlarged work is just ahead, for into the neighborhood mining towns missionaries from Blodgett are going, and as this record closes the Society has purchased a house at Harwood, where the people trained at Blodgett may repeat the service which has developed and helped them.

Berwick, Pennsylvania

"The Best Place In Berwick." A group of children, being asked what they would tell a stranger about Unity Mission, gave these replies:

"I'd say it is the best place in Berwick." "It is where we go to Sunday school." "Yes, and where we learn to sew." "We learn to worship God there and then we learn many useful things." "It is where we learn about God and being good, and being good Americans." And these very things are expressed in their daily lives. Literally "daily dozens" of good turns are done by loyal Girl Scouts and Boy Scouts, who take their scouting seriously. A lively group of Queen Esthers has been recruited from an older group of Girl Scouts, while another group of eighteen prefers the Campfire meeting to Scouting. Best of all are the Sunday-school teachers, ten young girls who are giving faithful leadership to classes of from eight to twenty young people. These helpers are not only each one "another pair of hands," but feet and mind as well to the busy missionaries at Christmas time, Easter, and other festive occasions.

One of the daughters has gone into training for larger service at Sibley Hospital. Other young people who are mission products are taking active part in the services of Calvary Methodist Episcopal Church a few blocks away, while some have gone out to colleges and normal school, winning honors in various fields; others hold responsible positions in the business world or serve as public school teachers.

Boys away from home write often and eagerly come to visit the Mission when returning to Berwick. The older women say, "I wish there had been a mission like Unity when I was a kid." The kindergarten has thirty to thirty-five little folk of pre-school age.

The small library meets many needs, and its current magazines and the few reference books are in constant use. Evening usually finds several boys gathered around the living room table and at the office desk as well. The Mission is the "place that is like home" to its neighbors. It strives always to be a good neighbor, and to give, through its various activities, a Chrisrian outlook on life. Its cash value is not great; probably twenty thousand dollars would cover everything, but its true worth will never be estimated until the records are opened in the Great Beyond.

Italian Settlement

Among the Marble Workers. Why have an Italian Mission in Barre? The need is not physical or mental, but spiritual and religious. A few of the people are Roman Catholics, some are atheists, but the majority are indifferent. Work must be done among the young people, since it is almost impossible to change the attitude of the older people.

Vermont Conference, in 1908, started a mission among the Italian granite cutters, who are intelligent, thrifty people living in comfort. The first mission was an unused waiting-room station belonging to the Wells River railroad. Later the railroad company needed this building and the work was moved into another house, rented by the people of Hedding Church. Success came to the undertaking under the wise leadership of Mrs. A. H. Webb, for twenty-six years President of Vermont Conference, and soon a well-established mission was being conducted by five deaconesses who lived in a small deaconess home. They organized domestic science classes, industrial classes, Boy Scouts, and Camp Fire Girls, mothers' meetings, Sunday school, and vesper services, while in a Queen Esther Circle Italian and American girls met together.

Proofs that the People Care. In 1922 the work became a national undertaking, and practically all the activities of an organized church were in operation. The Sunday school had 180 scholars, with a cradle roll of thirty-two, and a home department which distributed the literature in Italian. The children in the kindergarten made themselves helpful, and received no little praise for their chorus and orchestra work which entertained not only the mothers at the Easter party, but the people of the neighborhood, and the American Church when they met for a joint social in the deaconess home.

From the meager library 737 books have been distributed to the children, who are fond of works with beautiful religious pictures, and who have few suitable books, if any, in their homes while the city library is almost a mile away.

In November, 1924, a new deaconess home was dedicated, and activity and interest in all lines of religious education continued, though the industrial work was no longer needed as in early days. Clubs, classes, basketball teams were popular, as were all the organizations of The Woman's Home Missionary Society, and great stress was laid on religious education. The big problem always has been to make the days and evenings long enough to accommodate all the folks who desire to come.

What Mothers Think and Say. The Mothers' Club has manifested an interest in the best methods on home-making and baby-rearing as well as a desire to know more about the Christian faith.

One of our mothers declared, "When I was seven years of age my mother came to America and left me with relatives in my country. I was engaged to work for a rich woman. She say to me, 'You no afraid to work for me for I show you how to work nice,' and I learn to work nice. In my country everything you need to work with is out of doors, but in America everything that you need is inside. You see, teacher, in my country you work very hard. There the woman go out to find wood for fire, and for potatoes to eat and water too far, and we carry it on our heads. In America easy for water, just turn and it comes. Well I worked for five years for this lady for seventy-five cents a week, then I tell my boss I want to go America. She no want me to go. Tell me she pay me five dollars a week, but I say I want to go America. As soon as I get in America my mother get me place to work for seven dollars week. And teacher, how much you think my mother give me? Five cents a week. I sew all the five cents in the lining of my coat. After long time, one day I look at all the five cents in my coat and how much you think I find? I had seven dollars there. I no see girls save now. They all think about dresses, paint, powder, and dance. I no like such things."

At the present time among the classes are found a daily kindergarten, and clubs for all ages, such as "The Knights of Anytown," for primary boys; "The Sunshine Club," for primary girls; "Junior Girl Reserves"; "High School Girl Reserves"; "The Moentita Club"; "The Boy Rangers"; "The World Fellowship Club"; "Mother's Club"; "Queen Esther Circle"; Epworth League, and Church school.

Italian Settlement

Italians of an Inland City. "Seeing the need for a larger work and realizing that the work of ministering to the homes must of necessity be done by women, the Evangelical Union of the Methodist Episcopal Church, of Utica, gave a lot on Mary Street and an adjoining lot of the same size was purchased by The

Woman's Home Missionary Society of the church. Just six years from the time the first work was started, the corner stone was laid for a modern and commodious community building which was completed in 1912 and dedicated by Bishop Burt."

In 1924 the work which had followed the usual lines of settlement work with kindergarten, kitchengarden, sewing, cooking, basketry, mothers' clubs, added Americanization classes and Sunday school.

One smiles a bit to note that these Italian boys formed an Indian club with laws as follows:

1. A good American eats simple food.
2. A good American plays fair.
3. A good American tells the truth.
4. A good American is reliable.
5. A good American is honest.

Their studies were Bible heroes and American heroes, and great interest and skill were developed by the dramatization of favorite characters. It was a great day when the G. A. R. organization brought as a gift to these new Americans a lovely American flag. The response to the gift was wonderful, for when the flag was unfurled they rose with one accord, saluted it and sang the "Star-Spangled Banner."

Cooking classes are popular, and a tiny neat dining room serves as a practice room where delectable lunches and dinners are served by these embryo cooks.

The largest class is in sewing, where the natural ability of the Italian woman at hand sewing is encouraged and developed. The kindergarten room was changed recently to a day nursery because mothers were leaving babies in the home while they went out to a day's work. Now at the mission the babies are fed and put to sleep at regular rest hours.

Recently a "fair" was held, where the handwork of the boys and girls was exhibited, and greater interest was aroused among the parents in the work of the mission. What these people ask is the friendship of the American people, the sharing of experiences that enrich our lives, and the spirit of Christ which they rightfully expect to find in the lives of all Christians.

Hull Street Medical Mission

"Sick, and Ye Visited Me."

Mildmay, London, supplied the inspiration for the start of a medical mission to Miss Harriette J. Cooke, a professor of history in Cornell College, Iowa, who made a study of similar missions while visiting England, and opened the work in connection with the Epworth League Settlement in Hull Street, Boston, in 1894. The next year the expense of the medical work was taken over by the New England Conference Woman's Home Missionary Society.

Here, within a radius of a mile and a half, 30,000 foreign people needed educational, social, spiritual and medical help. Though clubs were organized, the distinctive work has always been medical. The "Little Nurses' Class" was a happy device through which much helpful information was carried into the homes. The affiliation with Boston University and the presence of a resident physician made the settlement more distinctly medical, and it became known as Boston Medical Mission.

The coming of Dr. J. C. Hiebert brought an efficient doctor and resident physician, but best of all a Christian gentleman. The building was put in fine order, a sterilizer was installed, and the day soon came when clinics were overcrowded, waiting lists lengthened, and many patients were turned away. Then affiliation was made with the Massachusetts Homeopathic Hospital, to which maternity cases and poor patients needing major operations were sent. Nose and throat clinics were opened, a surgical clinic established, a dental clinic equipped for the use of a grateful people, while two internes gave full time at the mission.

A visiting nurse, a graduate of Sibley, does most effective community work, to whom one patient said, "Jesus sent you here."

In Terms of Cold Figures. The statistical statement for 1929 showed 17,064 dispensary treatments; doctor's visits to homes, 5,414; total oprations, 1,137. Forty-nine medical students from the senior class of Boston University received instruction in clinical medicine and obstetrics. Twelve students from New England Deaconess Hospital have had instruction in the Out-Patient Department and the Nurses' Training School was accredited by the Board of Regents of New York.

Hull Street Dispensary has the following departments:

1. Out-Patient Department, which includes medical, surgical, dental, prenatal, eye, ear, nose and throat, gynecological, and orthopedic clinics.
2. Hospital Department, on the second floor, which is made up of the operating suite, with doctors' dressing, etherizing, sterilizing, and operating rooms.
3. District work, in which doctors and nurses are called any hour of the day or night to visit patients in their homes. These district calls have totaled over 14,000 in one year.
4. Prenatal Supervision. Two trained nurses are employed full time to supervise the care of expectant mothers. Six thousand, six hundred and twenty-three patients have been registered in the Obstetrical Department to date.
5. Post-natal care. Nurse's and Doctor's care are given mother and baby until the danger of infection is passed and the mother is out of bed. The mothers come regularly to the clinic for examination six weeks after their babies are born.

On September 25, 1928, a new addition valued at $90,000 was dedicated by which the motto of the institution is to be more fully realized: "To heal, if possible; to relieve always, to teach the patient something concerning the sickness for which he comes, to comfort by the medical care given and also to point patients to the Great Physician who taught men to heal the sick both physically and spiritually."

The following story will illustrate what the Eastern

Bureau is doing not only at Boston but in all of its service:

The Simple Joys: How Much They Mean. It was just a few days before Christmas, and the little children were all gathered in the kindergarten room waiting for Santa Claus. The room was lighted only by the Christmas tree. It was the one great event, because these children know that usually the only Christmas they will have, or the only gifts they will receive, must come from the Settlement House. Can you blame them if they crowd eagerly around, and each one wants to be first? Chubby little Jennie, her brown eyes round with wonder, could hardly keep her place in the circle.

They had told her that she would receive a present for Christmas, because the teachers always remembered each child with a gift. But suppose she should be left out; suppose there should not be enough to go around, and she should be the one to go away empty-handed? As the names were called, the little lips trembled and the eyes followed every move of the teacher. Nearly to the end! Jennie began to squirm in her place and tears were very near before she heard her name. It did not take long for her to run to the teacher. A package—all for her! If you were four and someone gave you perhaps your only Christmas present, could you wait very long before you peeked to see what it contained? Little Jennie couldn't wait, either. Little by little the tiny hole which she made grew, until much color began to reveal itself. Red! Her heart stood still. There was one thing she wanted, a red dress. Could this be the red dress? How could the teacher know? But of course she must have known, because one little pull brought out a pretty red dress that some kind auxiliary woman had made and sent to the Settlement, and the teacher had thoughtfully given where it would be appreciated most. The child's joy was unbounded, and she never did forget it. She is fourteen now, and scarcely a month goes by that she does not speak of her joy that Christmas morning.

Central Bureau

Marcy Center, Chicago

The Genesis of a Great Service Station. From the pen of Mrs. R. W. Salter, an honored member of Rock River Conference, long ago gone to her reward, words written in 1886 explain the beginnings of a work which continues to this day. She says that while attending a meeting of the Woman's Foreign Missionary Society held at Des Plaines Camp Grounds, in 1883, there came the conviction to take up work among foreign people. Soul-stirring addresses told of work accomplished in other lands, and led to the thought and question, "But what are you doing as Christian women for the strangers within your own gates?"

While talking with Mrs. E. E. Marcy, a loyal worker for foreign and home missionary work, a godly woman, Mrs. W. Hudson, a missionary among the French people of the city, came to call.

These women told their convictions to one another, when at last one of them exclaimed, "Let us take up work among the Bohemians, for 40,000 of them and 20,000 Poles are praying to pictures in the street."

Mrs. Marcy, who for more than a year had been associated with the work of a mission on Maxwell Street, wrote an article for the *Northwestern Christian Advocate*, and at the fourth Annual Meeting of The Woman's Home Missionary Society, held in Philadelphia, used these facts in making a stirring appeal, and so secured an appropriation for the undertaking of the work.

Marcy Gets Its First Building. In 1896, a building of neat and inviting simplicity, worth $26,000, was erected, beginning what is yet known as Marcy, the name at first being Marcy Home, and later Marcy Center. Mrs. Marcy continued to be chairman of the Marcy Home until 1898, when she resigned because of failing health. From the day of the opening of this great Americanization agency, the

Rosie, the Leader of The Prayer Gang

nature of its work has been governed by the racial origins of the people who chanced to live in Chicago's Ghetto.

The ambition of the Society for the settlement was to develop specialized departments, and this has been finally realized. The visitor to-day will find departments of medical and surgical work, kindergarten, gymnasium, sewing school, manual training classes, cooking school, musical training, boys' clubs (athletic, temperance, and anti-cigarette leagues), department of societies and entertainments, penny bank clubs, domestic science, day nursery, night school, teacher-training in the Sunday school, kitchen garden and a supply department.

The Lengthened Shadow of a Woman.

A woman who came in the early days as the visiting nurse later took charge of the dispensary and clinic, is to-day the honored Superintendent of Marcy Center, having been connnected with the settlement for twenty-nine years. This is Anna Heisted, and to her vision, patience, unfailing Christian attitude, the success and development of the work is in large measure due.

Lest in some far-off day the story of Marcy's Prayer Gang be lost, it is briefly related here by one who has known the story as it was lived in Chicago's Ghetto.

Here Comes the "Prayer Gang."

A little Jewish girl, born a leader, gathered around her a gang of girls who were the terror of the Ghetto neighborhood. One day Miss Heisted told to this leader, Rosie, the story of a Jewish young man named Jesus, who interested himself in children, saying, "suffer the children to come unto me." The story took hold of Rosie's imagination, and she called the gang together, told her story, and asked that they pray with her. This done, they changed the name of their gang to "The Prayer Gang," and thereafter held regular meetings. At this first meeting a collection was taken, and eight pennies, intended for candy and gum, were dedicated to a new building.

In time need arose for regular Sunday services in the chapel, and in 1925 Prof. Solomon Birnbaum, himself a converted Jew and a teacher at Moody Bible Institute, became the regular pastor at Marcy.

Marcy's work has been vitally affected by the very results it has sought. As prosperity and the American idea come to the foreigner, he moves with his family into a section where a better home can be secured and better school advantages given. This was true of Marcy's fine Jewish constituency, and by 1925 so many members of the congregation and classes had gone to the west side, in the Lawndale section, that class and club work was greatly needed out there. A woman offered the basement of a house, and here a West Side work was opened with daily vacation Bible school, girls' and boys' clubs. It soon outgrew its quarters.

A six-room basement flat was then rented, from which center 241 families were served, and Americanization classes were conducted. The need for a new buiding became urgent, since thirty-five per cent of Chicago's 350,000 Jews were in the new Lawndale section, where, in six public school buildings, with 18,000 school children, ninety-five per cent are Jewish.

One Chapter Ends: Another Begins.

On June 18, 1930, the cornerstone of the new $235,000 Marcy was laid. The building was then almost a story high. At last the dream of Miss Anna Heistad is to rise and confront her. The National President, Mrs. W. H. C. Goode, gave a sketch of the difficulties that had been surmounted in the building of the new home; Mrs. Thomas Nicholson, President of The Woman's Foreign Missionary Society, proffered brief but happy words of congratulation. While from Rock River Conference came a representation which was most significant since to these dear women all credit and praise is due. There was Mrs. H. A. Hubbell, who placed in the cornerstone a memorable history of Marcy as it developed under her wise leadership as chairman of the Marcy Committee. Miss Helen Moore, the present chairman, was there and voiced appreciation of work and workers. Mrs. W. H. Dangel and Mrs. C. H. Balch, the Conference President and Corresponding Secretary, who have been untiring in interest and work, were there, all of whom were most graciously introduced by the chairman of the Bureau, Mrs. C. C. Travis. The most dramatic moment arrived when Rosie placed in the cornerstone the eight grimy pennies, collected in the Prayer Gang's first meeting and dedicated to a new building.

The actual laying of the cornerstone was performed by Miss Heisted, assisted by Will Kaufman, who is one of Marcy's "alumni," having grown up almost from infancy within its shadow, and who is now and will be in the future the boys' worker at the settlement.

Campbell Settlement

On the Edge of Indiana's Dunes. Not until 1913 did The Woman's Home Missionary Society of Northern Indiana Conference come into the Gary section with a building and workers, though earlier aid had been given. The Methodist Episcopal Church of Gary was so sure of the need of such ministry that it gave to Northwest Indiana Conference three lots, with the provision that a settlement house be erected. Mrs. Marvin Campbell gave valuable land adjoining these lots and in 1914 a substantial $6,000 building arose, and was named in honor of Mrs. Campbell, who for thirty-six years had been treasurer of the Northwest Indiana Conference. Later the North Indiana Conference joined in this enterprise, and in 1919 Campbell Settlement became a national work.

The city of Gary is a strategic point in mission work. From seventy-five to eighty-seven per cent of the population is foreign. Here is the largest steel mill in the world, in addition to other great industries, and the field of religious industrial service is white unto the harvest. Campbell Settlement is in the midst of the Croatian and Servian settlements, and its work is varied and far-reaching. It has kindergarten, playground, day nursery, dispensary, child welfare, and vacation Bible schools, and many classes and meetings are conducted.

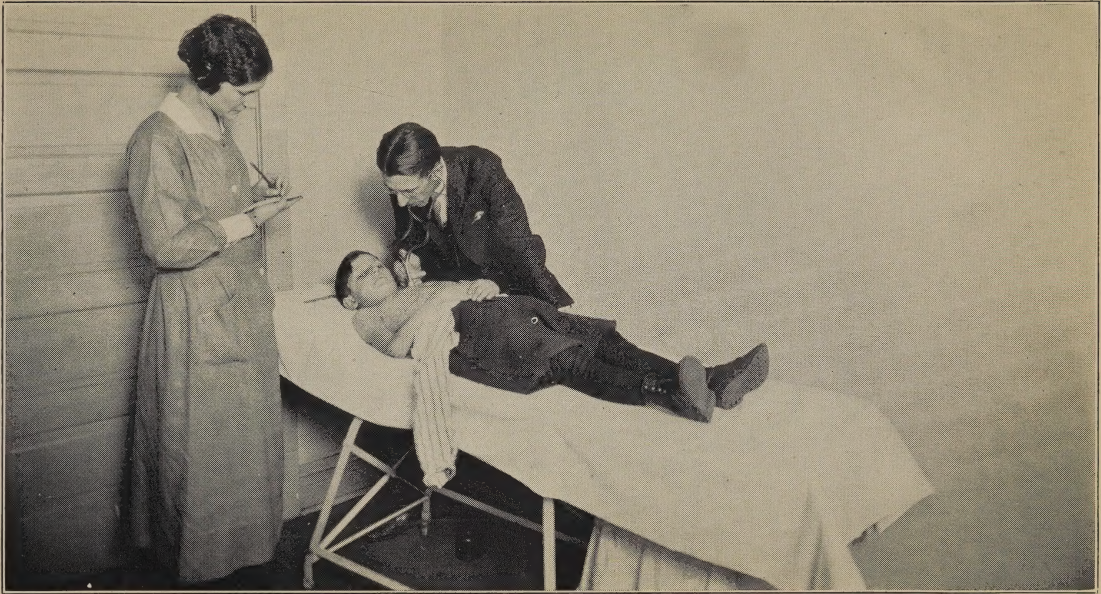
When the Centenary Movement became interested in the work done, $3,960 was made available for an enlarged plant, to which thirty Conference Woman's Home Missionary Society organizations added $17,500, and a new gymnasium and addition to the main building for dispensary and welfare work was built in 1921. It is estimated that in one year 42,000 people were reached by the ministrations of this settlement.

Joining Forces With the City's Best. An interesting experiment was begun in Gary, city of wonderful public schools, when Campbell became headquarters for the School Health Department, and one of the sights of the city was to see a school nurse bringing eight, ten, twelve-year-old children daily to the clinic for various treatments and for vaccination. The Secor Playground—named for the beautiful woman who for so long gave unselfish devotion to the settlement as its chairman, is a monument not in stone, but a living tribute used every hour of the day by children who need this pleasure, protection, and development.

A daughter of Mrs. Campbell became the Bureau Secretary of the work at Gary, in 1925, which was continued as a memorial to the mother. This daughter, Mrs. C. C. Travis, of Chicago, has carried on with vision, sympathy, and understanding.

New Occasions Teach New Duties. A change in the neighborhood was produced by the Negro migration—sixty per cent of the children in a neighboring public school being colored, so a Negro worker was added, but immigrant service is still important, as is shown by the membership of the daily vacation Bible school, where in an enrollment of 133 were Croatian, Italian, Slovak, American, Hungarian, Polish, German, Bulgarian, Roumanian, Swedish, and Negro children. Campbell Settlement has been rightfully called by Gary people "Friendship House."

Rev. Buel E. Horn, as superintendent, brought to



School Boy in Medical Clinic, Campbell Settlement, Gary, Indiana

the settlement the benefits of direct co-operation with other agencies, enjoying personal relationships with Gary's courts and the police department. He was Secretary of the City Welfare Group, starting in this capacity with a nutrition camp for undernourished children. He was chairman of the Big Brothers of Gary, and a member of the Inter-Racial Committee, all of which gave him a chance to serve better the city and the settlement. In 1928 Mr. Horn returned to the pastorate, after having made permanent contributions to the religious life of the Calumet Region.

Both the Negro and the white clubs are outgrowing the limited space of the settlement, and the story closes with the Bureau Secretary working to enlarge its facilities that Campbell Settlement may continue to be true to its aim, "To serve as a center for religious training."

East St. Louis Settlement House

A Polyglot Industrial Center. Because work was to be had in the packing houses at St. Louis, Polish, Bohemian, Lithuanian, and Ukranian immigrants, with some American families, settled in the neighborhood, so that they might be near the day's work. A social center was carried on by the Southern Illinois Conference for many years, and in 1920 the work was made national and came under the Bureau for City Work. The Florence and Irving Wood Nursery Cottage gives to working mothers not only peace of mind but healthier and more contented babies. Sunday services, with Epworth League and Sunday school, daily vacation Bible school, and a library give to the neighborhood more desirable contacts and Protestant teaching.

A much desired new building was not put into the Jubilee list, but the Girl Scouts, Boy Scouts, Camp Fire Girls, Blue Birds, Boy Rangers, cooking and sewing classes, and the daily vacation Bible school, all join in a prayer that the Jubilee may be a success—and that some one, some where, will see the need of a gymnasium, and realize with one of the children that "A body that doesn't get started right when he is young ain't got no show."

Western Bureau

Portland Settlement

In the Land of the Willamette The story of this settlement is not greatly unlike that of all the others.

In 1912, in the heart of a large foreign district, in a few small rooms used successively as church, school, and Sunday school banquet hall, all of the activities of a settlement were started. With Boy Scouts, Girl Reserves, kitchengarden as well as kindergarten, the need of a new building soon began to be evident. Enlarged activities came with the addition of an Employment Bureau, English classes, Clothes Exchange and Happy Hour Clubs. The Methodist Centenary made possible the payment of Rev. J. M. Jasper's salary, so that church activities became stronger, and the opening of a clinic and day nursery brought more people into touch with the spirit of the settlement.

A fully graded and self-supporting Sunday school was another result of the coming of a resident pastor, as was also a week-day Bible school, to which primary and junior children came regularly from the public schools. Miss Olla Grace Davis, who was the guardian angel of this settlement from its inception, said in 1924, "A chapel held sacred for religious services and meditation is much needed. Ground is already in our possession for a new building, but the money is still to be subscribed."

With the coming of the Jubilee Celebration and its great building program, the realization of the fondest dreams of Miss Davis and her twelve workers were realized. A new building arose, and in place of the old Portland Settlement there is a dignified, modern Settlement house, known as the Helen Kelly Manley Community Center, named in recognition of the very generous gift of $25,000 from Mrs. Helen Kelly Manley. More than 40,000 contacts have been made through friendly service with the folks of the neighborhood, and The Woman's Home Missionary Society begins a new usefulness in Portland.

City Work Done by Conferences

CENTRAL GERMAN CONFERENCE: Akron, Ohio; Braddock, Pa.; Cincinnati, Ohio; Flint, Mich.; and Terre Haute, Ind.
CENTRAL NEW YORK CONFERENCE: Syracuse, N. Y.; and Elmira, N. Y.
DES MOINES CONFERENCE: Des Moines, Riverside Community House, and Easton Place.
DETROIT CONFERENCE: City mission work in Detroit.
GENESEE CONFERENCE: Rochester, N. Y.
IDAHO CONFERENCE: Extension and city work at Boise, Idaho.
ILLINOIS CONFERENCE: City work for Foreigners at Langleyville.
MICHIGAN CONFERENCE: Mt. Pleasant.
NEBRASKA CONFERENCE: Omaha.
NEWARK CONFERENCE: Newark.
NEW ENGLAND CONFEENCE: Roxbury, and Boston.
NEW ENGLAND SOUTHERN: Silver Lake and Providence.
NEW HAMPSHIRE CONFERENCE: Oakland, Mass.
NEW YORK EAST CONFERENCE: New York City, and New Britain, Conn.
NORTH-EAST OHIO CONFERENCE: Youngstown, Ohio; Warren, Ohio; and Glenco Powhatan Point.
NORTH INDIANA CONFERENCE: Fort Wayne, Ind.
Glenco Powhatan Point.
NORTH INDIANA CONFERENCE: Fort Wayne, Ind.
NORTHWEST INDIANA CONFERENCE: Spelterville, and Hammond, Ind.
OHIO CONFERENCE: Toledo, Ohio.
OREGON CONFERENCE Portland, Oregon.
PITTSBURGH CONFERENCE: Pittsburgh, Pa.
PACIFIC NORTHWEST: Tacoma, Wilkeson, and Spokane, Washington.
ROCK RIVER CONFERENCE: Halstead Street, Lincoln Street, Chicago; Joliet, Ills
ST. LOUIS CONFERENCE: Kansas City.
SOUTWEST KANSAS CONFERENCE: Lyons, Winfield, and Wichita.
UPPER IOWA: Cedar Rapids.
WEST VIRGINIA CONFERENCE: Fairmont, Benwood, and Scotts Run, W. Va.
WEST WISCONSIN CONFERENCE: Madison Wis.
WYOMING STATE: Cheyenne, Wyo.

Mormonism

An Early Start in the Utah Field. The student of home missions is rather amazed to find in an old volume called "Souvenir Exhibit," published in 1900, under the heading "Utah" these words, "Immediately after its organization in 1880, the Society set about raising funds to supplement the effort of the Missionary Society in Utah. This was its first work." This of course means the first work after the beginning of work among the Negroes.

A minister of Utah came to one of the early annual meetings and said, "Your Society should be alert to enter into the various settlements of Utah outside of Salt Lake City and establish missions by erecting inexpensive buildings to serve as chapel, schoolroom, and home, to be called the Lucy Webb Hayes Schoolhouses, in honor of the President of the Society."

How much weight this advice had is shown in the record of 1884 by this entry: "At the last annual meeting we appropriated $5,000, contingent on its being provided as a special fund, for the erection of Lucy Hayes Schoolhouses, each to cost from $500 to $1,000. The growth of this work was rapid and interesting. The Palmer Memorial building, at Ephraim, was secured by special donation from Mrs. Joseph Knapp. Salt Lake City opened a school for the benefit of Scandinavian population. At Maroni and Mt. Pleasant schools were secured by donation. The chairman of the department of Utah visited the field during the year, and in the report of 1884 are these words: "The importance of the work undertaken by The Woman's Home Missionary Society is coming rapidly to view and finding a warm place in the hearts of the women of our church. The erection and furnishing of the Boarding Hall for young ladies in connection with our Salt Lake Seminary is a work of incalculable importance. The entire evangelical force of the territory will feel the inspiration of that work. Yet we must not forget that its highest success depends upon our throwing over the whole territory a network of Christian teachers—devoted Christlike women, who are unable to go at their own expense, or to wholly support themselves while there."

Viewing With Alarm, But Also Acting. The immigration policy of the Mormon Church enabled it to gather proselytes by thousands from Europe and from the South, there being 50,000 Scandinavians, besides other foreigners among its members. The government had made no protest, but The Woman's Home Missionary Society put out a resolution which caused a great flood of literature to be broadcast over the land. It was as follows:

"Resolved: It is the duty of Christian women to publish to the world a protest from the Christian church, and appoint a committee to draft a circular setting forth a true statement of the desecration by ritual of the Mormon Church concerning the character and teachings of our Lord Jesus Christ."

The pioneer missionary who went to Utah endured more than ordinary hardships, because of the opposition of the priesthood and the attitude of parents. Not even the commonest kind of a schoolroom or house could be rented. One woman, after trying desperately, found an empty room in which to live, and secured a blanket, but had to send her bread to a neighboring town to be baked. The first auxiliary in Utah of The Woman's Home Missionary Society was at Ogden, a stronghold of the Mormons.

In 1892, by a ruling of the General Conference at Omaha, the Utah work of the Woman's Home Missionary work ceased to be a part of the Utah Mission, but was divided, the English work being put under Utah Mission, while the Scandinavian Mission was placed under the Northwest Norwegian-Danish Mission.

In 1899 great indignation was aroused over the election to Congress of B. H. Roberts, an avowed polygamist. Feeling ran high, and at one of our missions attendance was reduced from sixty to four, but the undaunted missionary kept school until thirty-four pupils returned. Soon ten stations were well located in Utah and a great need was broadcast for books to strengthen the teachings of the school, one answer coming in the form of 275 volumes from Bishop Bowman's library.

At this time the Home for Working Girls, at Ogden, was opened which is to-day Esther Hall, of Ogden, in which was placed a memorial library from Mrs. Clinton B. Fisk. The building was called Jesse Bowen Sterling Hall and became a haven of refuge for the girl of small wage.

Utah No Longer a Closed Mormon Province. In the report of 1893 are found encouraging words: "Since The Woman's Home Missionery Society eommenced its work in Utah, the territory has been opened to settlement of Gentiles and commerce, and Christian education has been instrumental in producing great changes in the conditions requiring missionary aid. Polygamy is practiced only clandestinely. A good public school system has been adopted and is well sustained, especially in the cities, which have grown into importance within this period. The small mission schools first established, and similar work provided for by other philanthropic organizations, are no longer needed in many places, and our Society has been advised to suspend these schools, and provide only for mission work. These recommendations apply particularly to Salt Lake City, Logan, Ogden, and Provo."

In 1916-17 Mrs. B. S. Potter made her last report on Utah, after being its efficient and gifted secretary for twenty-two years. In closing her work, as she spoke of its being changed from Bureau to Committee, since no advancement of Mormonism was being made, she said, "Let not our fealty to the Utah work grow less, for as the years come and go, greater responsibility will be ours. Vital interests to the church and nation cluster around this field."

To Mrs. May Leonard Woodruff, National Corresponding Secretary, were assigned the "duties of chairman of the committee on Utah." Elsinore, Junction, Provo, and Mt. Pleasant were sold to the Board of Home Missions and Church Extension. Ogden Esther Hall was relocated and a cafeteria and dining room added. The Bingham Canyon work began to grow, so again a Bureau was formed bearing the name of Utah Bureau and was placed under the watchful, solicitous care of Mrs. Silas Sprowls, a National Trustee from California, who administered the work most ably until 1925, when, by order of the Society, no Trustee was allowed to hold two National positions.

Again a change in names occurs and to Mrs. Rena

Waltz Pierson, of California, was entrusted the Bureau of Utah and Wyoming, and under her watchcare and love the wonderful new settlement house, a Jubilee project, at Bingham Canyon was planned and builded.

In 1929 Mrs. Frank E. Day, of Minnesota, became Secretary of the Utah and Wyoming Bureau. Under her efficient are are Davis Deaconess Home, Salt Lake, Bingham Canyon, Ogden Esther Hall, and Sterling Home, and Rock Springs Settlement, Wyoming. These are described on other pages.

In a recent article, "Is Mormonism Changing?" Dr. W. M. Paden gives as three causes of the change—women, Methodism, and public opinion, and asserts that The Church of the Latter Day Saints has joined some other denominations in a tendency towards a very materialistic religion.

The Leaven that Always Works. Dr. Paden says that the Mormons are good citizens, in spite of the covenant made in the Mormon Temple "to pray, never cease to pray, and never cease to importune High Heaven to avenge the blood of the prophets upon the nation." The flag is saluted, instead of being dragged on the ground. Hospitals are being built, and diphtheria and scarlet fever checked, not by an anointing Mormon priesthood, but by quarantine laws and the use of physicians.

The hope in this situation, as in all similar ones, is in the youth, who are encouraged to go to school. An organized movement called the "Young People's Improvement Association" will be more likely to change the Mormon Church from within than will any tendency to apostatize. Plural marriage is now disavowed by the church, and in some cases disciplined.

The "laying on of hands" will probably continue, but the secret ordinances of the Temple will fade. Mormon missionaries will make more use of the Bible than the Book of Mormon, more testimony to the divinity of Christ than to the place of Joseph Smith as an inspired prophet.

Bingham Canyon, Utah

Mining Missions Become Close Friends. This old mining town has eight underground mines and one surface mine, which operate day and night, seven days of the week. Here copper, lead, gold, and silver are mined, copper being the most plentiful. Our Methodist Church is the only Protestant church in the whole Canyon, which has a population of 12,000 people.

In a little abandoned Presbyterian church week-day classes and Sunday services were carried on by a deaconess and one missionary until the day of the snow slide on February 17, 1926. The loose snow came down the mountainside, uprooting trees and bushes, destroying all in its path. It took days to rescue those who had been trapped under the buildings. Twenty-six were killed and twenty-four injured. Months passed before fragments of furniture, clothing, and parts of houses were cleared away. The little Presbyterian church in which the mission had been started was shoved off of its foundation and deposited gently in the backyard of the mine superintendent, along with snow and other débris. No one was in the building, but it was torn up in search for victims.

When the pastor found the rescuers tearing up the little church he asked the mine superintendent where he could hold his Sunday school. The superintendent replied that he could probably use the schoolhouse for a while, and then promised to give the workers their choice of a lot on which to build a community house. So a lot 50 x 70 feet (unusually large for Bingham Canyon) was secured, and plans for a community house and gymnasium, a kindergarten, domestic science kitchen, club and class rooms, showers and lockers with steam-heat equipment were made. In October, 1927, a building valued at $34,000 was dedicated in the very center of a population of 2,500 people. When the building was all finished, and everything was in readiness, the children were invited to come to play in the gymnasium. Miss Volz writes of this occasion:

Landscape at Bingham Canyon

The Lure of Love and Joy and Life. "They came 100 strong, boys and girls of all ages from five to sixteen, and were all over the building at once. By evening the place was a wreck, and so were Miss Fitch and I! Then we arranged to have them come in age groups, and this worked out better. Now we send them home at 5.30, and at 6.15 they are all back in front of the door ringing the bell and clamoring to get in. But when they say 'Miss Volz, can't we come in and play quiet games?' my heart melts, and nine times of ten they get in."

Of this endeavor Mrs. Rena Waltz Pierson, former Bureau Secretary, says, "Our gymnasium is the only 'playground' in Highland Boy except the street and the pool halls. The one long, narrow street is deep with dust or mud or snow, and is so narrow and steep that vehicles pass with difficulty, yet it carries all the traffic of the town, serving too in the capacity of sidewalk for pedestrians. How thankful we are for the new building located here, furnishing a wholesome recreational life, as well as religious education and inspiration, to the children and young people of the neighborhood, to boys and girls that are Greek, Russian, Italian, Croatian, Serbian, Spanish, Austrian, Mexican, French, Irish, Scotch, Finnish, Swedish, English, and Danish."

Fifty-two boys are in the group of Rangers, thirty-three are in the Boy Scouts. Girl Scouts are also well organized, and kindergarten is being conducted each morning except Saturday and Sunday. The girls' sewing class is very popular, and Bible story hours for boys and girls of all ages are well attended.

An Argument for Made-to-Order Buildings. Before the new building was erected the Sunday school was moved about "from pillar to post," and it has been difficult to keep up interest as the school traveled from the schoolhouse to an abandoned motion picture theatre, cold and dark, over a pool hall, back to the school house, and finally had no place at all in which to meet.

It would be easy for our three workers to spend all their time in the new building in working among the people of Highland Boy. But we cannot neglect the other two points in the Canyon. All three deaconesses attend church at Lower Bingham, and assist in the Sunday school there on Sunday mornings. In the afternoon Miss Fitch goes to Copperfield to teach in the Sunday school, and calls in the homes there on Friday mornings. Miss Volz, Miss McLaughlin, and Mrs. King conduct the Sunday school at Highland Boy, in our building on Sunday afternoons. Miss McLaughlin conducts a splendid Christian kindergarten in the church at Lower Bingham, five mornings in the week, with thirty children of all nationalities attending.

Ogden Esther Hall

Where Girls Find Happy Home Life. With the thought of giving protection and companionship to self-respecting Gentile girls, this home was established. Opening in March, 1914, in its own buildings, the home soon became self-supporting. The name Jesse Bowen Sterling Young Women's Hall is in recognition of a gift from Mrs. Jessie B. Sterling, but the library is a gift of New York Conference.

Soon the center began to express the missionary spirit, and a Sunday school was opened "near the railroad tracks." This is not surprising, since in the membership of the home were school teachers and business women of experience and education, who had missionary motives and ideals. That the nineteen girls are living a happy life in this home, in a Mormon city, is suggested by the word of a girl from the South who said, "My mother sure will be glad when she hears where I am staying."

Davis Deaconess Home

A Home Which Serves a City. Probably the most extravagant asking of the early years of the Society was the request for $5,000 for a boarding house to be built in connection with a seminary under the Methodist Episcopal Church at Salt Lake City.

This building, Davis Hall, was opened in 1883. Three years later the Society felt that the building would better serve the needy girl as an Industrial Home for Girls, thus reverting to the type of work done in the new Model Homes in the South.

In 1894 advice was asked of the church officials as how best to administer the work of the Society in Utah. Whereupon two committees, "The Committee on Education," and "The Committee on Woman's Home Missionary Society," advised that the Utah Mission Conference "invite The Woman's Home Missionary Society to establish a deaconess work at Salt Lake, to make Davis Hall headquarters for the work, to start a kindergarten and to employ deaconesses and if possible trained nurses."

One activity they deemed most needed was "the rescue of young girls and women stranded in the city." At the same time the Conference turned over Salt Lake Seminary to the Society, which became a strong Protestant institution in the Mormon capital. Located as it was in the business section of the city, in 1906, two reasons brought about the sale of this fine property. The downtown location was not good for a girls' home, and the land was too valuable to be used for missionary purposes. So the sale was made and a missionary deaconess home was set up in a quiet section. To this day the home is a large factor in Salt Lake Methodism, and houses the deaconesses who are connected with our various churches.

Rock Springs, Wyoming

Frontier Mining and "Acts of the Apostles." A readjustment of boundaries in 1915 brought a larger territory to the Pacific Coast and Northwest Deaconess Bureau, and Rock Springs activities benefited by the energy of Miss Nettie Bell, later aided by Miss Elsie Harrison. The work of these young women reads like a modern "Acts of the Apostles." In a year 2,858 calls were made, 310 children taught in Sabbath school, 185 instructed in sewing school and camp-fire work, while twenty-three families had substantial aid.

In 1925 Rock Springs again changed its place in our activities, and came to the Bureau of Utah and Wyoming under the wise guidance of Mrs. Silas Sprowls, of Los Angeles.

Rock Springs Settlement, in the center of the coal mining section, is much appreciated by the officials of the mining and Union Pacific companies, as well as by the miners.

Outstanding work is done in the daily vacation Bible school, where children from homes where fifty-three languages are spoken are reached.

In 1928 the old Settlement House in Camp No. 4 was closed, and all clubs, classes, kindergarten, and baby clinic moved to the parsonage and church in the center of the town.

A new building is greatly desired and needed, and the new Bureau Secretary, Mrs. Frank E. Day, insists that "It does made a difference to you what chance the people in Rock Springs have in life."

AMERICAN ALL

- NEGRO
  - Homes and Schools
  - Friendship Homes
- INDIAN
  - Homes and Schools
- WHITE
  - Homes and Schools

CHAPTER IV

Within Our Lives He Lives To-day

But here amid the poor and blind,
The bound and suffering of our kind,
In works we do, in prayer we pray,
Within our lives He lives to-day.
—*John Greenleaf Whittier.*

Negro Work

Why We Went to the South. Someone has said, "to make the present more interesting, a knowledge of the past is necessary, a knowledge of the growth and of the development of life to the height attained." Unless you can project yourself into the life history of a person, a work of art, a building or an institution, you cannot appreciate its present attainment. Therefore, as we approach the study of the specific form of service which brought the organization into existence, let us remember that we are "Looking Backward, Thinking Forward."

Note the prophetic words from an address by Mrs. Wilbur P. Thirkield: "Through our industrial homes we have reached debased motherhood and given it what is far more effective than sermons, the loving hand of sympathy, the tender warmth of mothering. Our girls are back from these homes, to turn the wretchedness into a beauty spot, to make glad the wilderness with the songs of salvation.

"The cabin of the Negro and that of the poor white stand side by side, equal in loneliness, and squalor, and want. They must be transformed and redeemed together."

In discussing the progress of the colored race a New York daily raises the question whether the Negro has advanced under the influence of free institutions. Attention is called to the fact that millions of colored people were liberated and given the ballot, without land or capital, with neither knowledge of free institutions nor means of securing such information.

The South Did Its Part. Too much credit cannot be given the Southern white people for the provision they made in their poverty for the education of the blacks. It should be remembered that in the great majority of cases the country schools, provided for both blacks and whites, were very poor ones, taught by ill-prepared teachers, and open only a few months in the year. That under these conditions 150,000 Negroes of the South have become owners of farms, and 18,000 part owners, is highly significant. Georgia Negroes, even in 1910, owned 1,141,135 acres of land, with an assessed valuation of $15,629,181 and an approximate real value of $30,000,000.

At a conservative estimate, there are 23,000 Negro churches, with an outlay of $10,000,000 annually; and, according to the census of 1899, Negroes had $8,784,637 invested in business as against $5,891,137 ten years earlier.

Just after the war few blacks ten years old and over could read and write. In 1880 thirty per cent had acquired this power. In 1890 forty-two and nine-tenths per cent, and in 1900 fifty-five and five-tenths per cent could read and write. These figures from decades when slavery was still a vivid memory, tell their own story of earnest endeavor on the part of the whites as well as the blacks.

As The Woman's Home Missionary Society comes to the close of a half-century of service, work, and co-operation with the Negro race, it must admit mistakes judgment, and errors in procedure; nevertheless, it has accomplished an amazing result in association with other organizations and with the race itself.

Mr. Calhoun Could Be Surprised. John C. Calhoun is said to have announced to the world at large, "Show me a Negro who can conjugate a Latin verb and I'll believe he is human." He would probably be amazed to learn that in the matter of illiteracy the Negro has been catching up. From

1880 and 1920 the white folks of the United States reduced their illiteracy from seventeen percent to six percent, while the Negro reduced his from seventy percent to twenty-two and nine-tenths percent. The per capita expenditure for children of school age is still greatly in favor of the white child, which fact provides one of the greatest arguments for Home Missionary schools, according to Jerome Dowd in "The Negro in American Life." A few contrasts are worthy of note.

Georgia spends $16.31 for the education of the white child and $2.83 for the Negro child; Louisana spends $25.37 on the education of the white child and $3.49 on the education of the black child; South Carolina spends $19.33 for the white and $2.06 for the black. In New York City, where since the migration the greatest congestion exists, the value of a Negro school in Harlem was (1924) $157,269, as compared to school number sixty-two in a white district, which was valued at $1,262,359.

The Negro death rate is 18.4 percent, as compared to 12.8 percent for the whites.

He Who Has Land Has Life. Up to 1895 the Negro's most notable achievement was the acquisition of land. Since that date, largely due to the influence of Booker T. Washington, there has been an advance in economic efficiency, with Professor George W. Carver, of Tuskegee, setting the pace by raising 266 bushels of sweet potatoes on an acre, as compared to the thirty-seven bushel average. This son of slave parents is an authority in agricultural chemistry and from the sweet potato has produced 116 by-products, and from the humble peanut 160 by-products.

There is much interracial co-operation, and great Foundations and large philanthropic interests are helping the Negro to work out his own salvation. The social disease known as lynching seems to be decreasing. In 1925 there were seventeen lynchings, in 1926 there were nineteen, in 1927 sixteen, in 1928 eleven, while in 1929 there were but ten. In the first half of 1930 nine were reported, but the South as a whole is more concretely opposed to lynching than even before.

Great musicians, great poets, great preachers of the black race are recognized by the world to-day, not merely as Negroes, but as men and women who have contributed to the world's achievements.

The Woman's Home Missionary Society takes its place humbly yet gladly among those who have been enriched and helped by the contributions of the Negro as it tried to inspire and aid the race in its upward climb. Let the record of our undertakings tell its own story.

Thayer Home

"Do the Next Thing."

When the Negro women were freed, it was to home making and keeping they turned first. Field work, on the plantation, the family washing, the cooking, the caring of the children from "Massa's" house had been their lot; now they must learn to care for their own homes in a new and self-reliant way which the Negro slave woman did not know.

It is therefore not surprising that the first task of The Woman's Home Missionary Society was to provide model homes. The story of the first of these new institutions is to be a part of the history of the organization forever.

To Dr. E. O. Thayer belongs the credit for the name and inspiration, as, through his writings and his addresses as President of Clark University, Atlanta, Georgia, he interested not only his own teachers and students but a group of friends, from whom he solicited funds. From Boston came a gift of $500, and since the first person giving such a sum was to name the home, the first model house was known as Fisk Cottage.

The building was soon completed, and the question of furnishings and direction arose. Mrs. E. L. Rust, the new Corresponding Secretary of the new organization, went to Atlanta, and suggested that if the building were turned over to the Society it would be furnished and equipped with teachers. This was done, and the first property of The Woman's Home Missionary Society was a model home on the campus of Clark University, opened in 1883. It was furnished by the gifts of forty women, headed by Miss Jane Bancroft, who each gave five dollars.

In four years the building was too small, so the first building was sold to the Freeman's Aid Society—for five hundred dollars—and a new building, called Thayer Home, was completed in 1887 on a campus lot rented for all time at a nominal rental of one dollar.

From Hand Work to Brain Work. In 1898 this building was remodeled by the students of Clark and became an industrial school, over which Flora Mitchell, who had been superintendent from the beginning, presided. They turned away applicants each year because they had no room, until in 1921 the old building was again remodeled, and two years later Thayer took another advance step. The improvements made a kindergarten possible, which opened with twenty-five happy tots in a well-equipped room. A Training School Department was also opened, and Miss Grace McCormack, the superintendent, was aided in all the work by fine, efficient teachers.

The girls who wished to enter deaconess or missionary training found their way to Clark University and Gammon Theological Seminary, where they were instructed in church history, teachings, and practice. Just as this sketch of Thayer is being finished, it is heartening to note that after the lapse of fifty years Miss Cora B. Keiser, superintendent, is able to say:

"Girls are giving their trained lives back to the Society which offered them a chance is shown by the fact that Miss Beatrice Brown is a worker in Cincinnati Day Nursery and Miss Willa Mae Brown, deaconess, is employed as a teacher in Haven Home. Our advanced dressmaking course is one of the best and in our admirably equipped kindergarten a group of happy children can be found each day."

Always the name of Flora Mitchell will be associated with this Home. She came from New England to be the first missionary of the new Society at a time when ministrations to the Negro meant social ostracism, but she went on, year after year, serene in her purpose until 1920, when she retired to the comfort and beauty of Bancroft-Taylor Rest Home. There, in 1929, she fell asleep.

Atlanta Mission

For God's Little Ones. Under the care of the first model Home —Thayer—the Board of Trustees in 1918 sanctioned a kindergarten. Warren Memorial Church provided the kindergarten room where Miss Hattie Carmichael is the superintendent to this present day, and the children are being trained to give as well as receive.

Haven House

They That Sit in Darkness. "Good Massa bress you; we's been lookin' for help a long time. And now it's come!" were the words which greeted Mrs. Susan M. Lewis in 1882, when, a stranger, she reached Savannah to begin work among the freedwomen of Savannah, huddled in cabins.

A house-to-house visitation soon brought a school to life, where Mrs. Lewis taught in the mornings, spending the afternoons in visiting and carrying the Word of Life. She lived in the parsonage, which was mortgaged and about to be sold. By her suggestion it was bought by The Woman's Home Missionary Society for the workers. The school was carried on in Asbury Church, which was in miserable repair, with no church school, and which, on the morning the missionary appeared, had a congregation of four persons. Bishop Gilbert Haven had built this church fourteen years before, but for some reason it was practically abandoned. Then began an amazing work, as crowds of children, Negro men and women came, surprised to learn that the Ten Commandments were from the Bible. They "thought only Massa had said that."

Through the liberality of Mrs. Whetstone, a new

Graduating Class at Haven Home

home was opened in 1885, and Haven Home, the first school to be opened by The Woman's Home Missionary Society away from some college or school, was opened, at a cost of $7,000, with Mrs. S. M. Lewis superintendent and Miss Baldwin teacher.

Soon after the work began at Savannah, a woman came from Sandfly, about six miles distant, to ask that they too have some instruction and help. Haven Home, teachers and students, answered this call and opened a mission in the log cabin in which the woman lived. There were neither benches nor wood floors, but Miss Baldwin wrote to friends, and found Mrs. Fannie Speed of Louisville, Kentucky, who gave largely for the building of Speed-well Chapel. A mission developed in this destitute region, and soon a home was built called Mary Haven Home, in honor of the wife of Bishop Haven, whose daughter a grateful Society knows to-day as Mrs. Wilbur P. Thirkield.

In 1917 a new Haven Home was built and Speedwell was used by the Board of Education as a schoolhouse. Standards were raised to Junior High, and in 1928 five girls finished the course and went in to Boylan for high-school work, the plan being to send the girls to Boylan for high school, then on to Thayer Home and Clark University for their college work.

Boylan Home

A School Which Won Against Odds. Once upon a time a missionary in Cookman Institute at Jacksonville, Florida, added to her teaching task, house-to-house visitation, or, in modern terms, engaged in city missionary work.

Temperance societies, sewing classes, and workers' clubs sprang up in the suburbs of the city, and before long The Woman's Home Missionary Society saw the need of getting back of this endeavor. On April 1, 1885, it began a work with the Florida, New Hampshire, and Vermont Conferences promising to raise funds for bedding, carpets, and furnishings. A special friend was found in the person of Mrs. Ann Boylan DeGroot, of

Newark, New Jersey, who gave the first $2,000 for this fund, later adding other gifts until she had given $11,000. The name Boylan which her family, during slavery time, had given to a plantation, she now gave that the relics of slavery might be obliterated.

The Home was opened in a six-room cottage with five girls in attendance, and within one year it was necessary to enlarge plans because of the great interest and need of the undertaking. Neighbors who were not in harmony with the purpose of the Home erected a high board fence between their property and Boylan, but the work grew until enlargement was again necessary. The property on the other side of the fence was bought and the fence came down.

In 1907 the location was changed and new and better buildings erected. In 1914 a challenge was offered to the Society when it became unlawful, in Florida, for white women to teach in Negro schools. The result was interesting and delightful, for when the school opened 125 students crowded the schoolrooms, and Negro teachers, taught and trained by The Woman's Home Missionary Society, brought their training back as gifts to their own race. Soon the home was caring for ninety-three resident girls and 125 day students, who were getting not only the school work, but cooking, sewing, and music as well. In 1925 Boylan became an accredited high school, and of the 200 enrolled as day students, eight were ready to graduate. The feature of the first commencement activities was a historical pageant telling the story of the forty-one years of history of Boylan.

Miss Harriet Emerson, who was founder and first superintendent, was present and received well-deserved tributes. The record of Boylan closes with Negro women coming with the girls for training in domestic arts. There is special emphasis on Religious Education and many girls who seek this and other kinds of training are on the waiting list. Miss Losee, faithful, wise leader, has retired and Miss Mae Comfort, able and efficient with a wealth of experience in schools for the Negro, takes her place at the head of a staff of twenty-one workers, ready to promote still further the aim of Boylan Home, "A Practical Education for Negro Girls."

Elizabeth L. Rust Industrial Home

The Same Name In Two Places. Named for the first Secretary of The Woman's Home Missionary Society, Elizabeth L. Rust, this school was opened in 1884, at Rust University, Holly Springs, Miss. Fourteen acres of land were purchased in 1883 on which a good building was erected, which, with the three small houses on the land, would accommodate twenty-four girls. Miss Sophia Johnson was superintendent from the beginning to 1897. The Slater Fund contributed $4,800 to the industrial work, and sewing, millinery, beekeeping, fruit raising, and gardening were added to the curriculum. In 1890 two rooms were fitted up in one of the small buildings for destitute colored women, and "Old Sisters Home" became a missionary project for the Rust Home girls, who provided partial support. Steady service, constant enlargement of buildings, repeated necessity of turning away girls who sought its shelter and its training brought E. L. Rust Home to the end of its forty-sixth year of service as the half century closed.

The name of Miss Ella Becker, for many years a successful and understanding teacher in the school, will always be associated with the discouragements and successes of Rust. Miss Becker retired and is to-day resting beside the sea at Ocean Grove, rejoicing in the advancement of a race she has served so long and faithfully.

Allen Industrial Home

Out of a Great Sympathy. The history of this school is stranger than fiction, and, because the appreciation of this fact has been so ably shown in a speech by one of its students, Miss Isabelle Jones, the story is culled from her manuscripts.

"When God would have a work established, his

Spirit whispers the plan to a number of his servants, and though they may be widely scattered, not even knowing of one another's existence, their plans become one. So in the establishment of the work in Asheville, those who were fitted to unfold God's plan were led together by the guiding hand of Providence.

"The condition of the Negro girls and women of Asheville became a burden of heart to Mr. and Mrs. L. N. Pease, who, after years of service in philanthropic work in New York City, had sought the mountain region of western North Carolina for much needed rest. They counselled together and talked often to the Lord about it, then decided to lay themselves and their means upon the altar. So the school was started as a private enterprise, with these good people paying salaries and all other expenses for the first year. Failing health made it necessary for them to secure assistance, so they donated to The Woman's Home Missionary Society of the Methodist Episcopal Church, the property which consisted of spacious grounds, a long low building that was formerly a livery stable, and a little cottage nearby to be used as the teacher's home.

Beginning in a Livery Barn. "So here in this old livery stable, October 31, 1887, the school of The Woman's Home Missionary Society was opened with Rev. N. S. Albright and Miss Alsie B. Dole as teachers."

At the close of the first month, 103 pupils of all ages and sizes had been enrolled. In one grade there were three generations of one family represented; the grandmother, aged 62, her daughter, and a little grandson. There were also over twenty married men and women and two preachers who brought Bibles, blueback spellers and all kinds of books, all being anxious to read, especially their Bibles. Some of the older people came to night school and sent their children to day school, and the close of the year showed that over 200 hundred pupils had been enrolled.

Soon Mr. Albright and Miss Dole saw that the work would be incomplete with only the day school so a Sunday school was organized, and later a church was established which for eighteen years worshiped in the school chapel where later Berry Temple was erected.

A model home was needed, but where could the necessary funds be secured for such an enterprise for which Miss Dole and Miss Miller, her faithful helper, so earnestly prayed?

Help From Over the Sea. The answer came in a most unexpected way and help from a source undreamed of. Mrs. M. A. Allen, of London, England, widow of Hon. Richard Allen, a Quaker philanthropist, was touring the South and visited this work. She had seen most of the Negro schools in North Carolina, and was greatly interested. She was so impressed with the cleanliness of the old buildings and the splendid work being done with the meager equipment that she offered to give $2,000 if the Society would build a model home at once. The efficient secretary, Mrs. E. L. Albright, of sainted memory, approved the plan and secured the consent of the Board, and the work was undertaken and soon pushed to completion, and on February 7, 1897, Allen Home was dedicated. Later on, another tourist friend left the same amount for a school building to replace the old livery stable.

Miss Dole retired in 1920, after giving thirty-three years of faithful and unselfish service, and in a short time was called to her heavenly home. Miss L. A. Bell became the efficient superintendent and Miss Veda Stryker the principal of the school.

In 1922 Miss M. E. Stewart, of Providence, Rhode Island, was made Bureau Secretary, and brought culture and years of experience to the work. Under her administration, the school was accredited by the State and a year's course in teacher training was added. Following this secretary came Mrs. Frank Maize, of Cleveland, Ohio, in 1923, who has been the very capable Bureau Secretary during the Jubilee period.

Dividends Not To Be Despised. A glance at the records of the students is encouraging. In 1910 two graduates of the school were school principals, and five more teachers were in Asheville's Negro schools. At the close of every school year there is a demand for every girl as teacher in a rural school or as helper in a private home. One teacher doing outstanding work in an adjoining county to teach sanitation.

Educational standards have been raised in harmony with State policies, and such textbooks adopted as were recommended by the State Commission of Education until the school is now listed as 1B.

In 1925 a high school was added to the work already established which in the first year graduated eleven students and gave to six girls a State teacher's certificate.

The music course is very popular and profitable, and in the year 1927 $1,000 was earned by the department.

As the half century closes, it is interesting to note how Allen Home reaches out the hand of helpfulness. An extension course is given for the benefit of teachers and principals who desire to raise the grade of their certificates. The library continues to be a joy, and is equal to any in the State. Laboratories are well equipped. Music lessons as well as social training are given. A teacher-training department is under the supervision of the State Department of Education. Thus does Mrs. Maize justify the confidence so warmly expressed in the paper of Miss Isabelle Jones.

Kent Home and Bennett College

In North Carolina's Foothills. Not for herself did Mrs. Anna Kent name the work started in 1884 by Troy Conference women, but to honor the memory of her husband, Mr. Thomas Kent, of Greenville, New York. Two gifts made the first building possible, one of $1,000 by Mrs. Kent, and the other $1,000 from a friend of hers, Mrs. Isabella Ward, of Gloversville.

Built on the campus of Bennett College, Greensboro, North Carolina, it opened its doors in 1885 to fourteen girls, to whom was brought "much temperance and evangelistic work as well as training in domestic industries." Probably the chief result of the early training was to discover the genius for cooking and singing which the girls had in abundance; and, since the management was most far-sighted, many girls were developed in character and personality. Sewing was added soon on petition of the Negro women of the town, by funds from the Troy Conference. The petition asked for a competent dressmaker to teach Negro girls the trade, so that they might do dressmaking for their own people of the city.

Kent had the common fate of frame buildings, and was destroyed by fire, only to be rebuilt in 1911 stronger, larger, and better. A library with 400 volumes and $200 for more books, was the joy and pride not only of the pupils, but the townsfolk as well. This was called the Lucy A. Snyder library, because of the gift from a Field Secretary, Nellie Snyder, in honor of her own mother.

In 1921 the home was expanded and rebuilt, becoming one of the largest and best equipped industrial homes, enabling the girls to go out to teach, possessed of a good background. A season of readjustment followed which is described in the Annual Report of the National Corresponding Secretary, Mrs. May Leonard Woodruff, at Rochester, New York, October, 1926.

An Epochal New Venture. "The Woman's Home Missionary Society has ventured upon a new educational project. In 1919 the Society decided to inaugurate a seminary for Negro girls and young women, to be located at Lynchburg, Virginia. A portion of the surplus war fund was to be devoted to this purpose, and the seminary was to bear the name of Carrie Barge. From time to time the erection of the seminary was delayed. The chamber of commerce of Lynchburg, Virginia, was most generous and interested in the project. While certain conditions seemed to place this project in the balance, a proposition was received from the Board of Education of our church, which seemed to the Board of Trustees a wise way in which to offer our Methodist Episcopal Negro girls and young women opportunity for higher education. The proposition was that the Board of Education and The Woman's Home Missionary Society should unite on a basis of fifty-fifty in the establishment of a new Bennett College for Women, in Greensboro, North Carolina, in the buildings formerly used as a co-educational institution known as Bennett College. After many committee meetings and a careful survey of the entire proposition, it was decided by the Board of Trustees to abandon the seminary project and join in the college venture." The Board of Trustees for the college has been appointed, upon which one half are women representing our Society, who are: Mrs. W. P. Thirkield, Mrs. A. P. Camphor, Mrs. May L. Woodruff, Mrs. H. R. Hargis, Mrs. W. H. C. Goode, Miss Cummings, Mrs. Millard Robinson, and Mrs. M. C. Slutes."

Negro Women Have a College. Bishop Wilbur P. Thirkield, who was elected President of the Board, said: "The urgent need for such a standardized college, giving to women of the Negro races the same advantages as are offered in the best modern colleges for women in the North, is evident. The ministry and church membership of North Carolina, with practical unanimity, endorse the change in Bennett from a co-educational institution to a high-grade college for the training of women for larger life and usefulness."

A two-years' college course is now offered and for the present, four years preparatory courses will be retained. With the further development of high schools, this department will be discontinued, and only the four years' college course will be offered.

Training which will equip women for broader life and larger usefulness will be emphasized. It is planned in this new college for women that the same originality that has made Hampton famous shall characterize the courses of this institution. The faculty is being made up from graduates of the leading colleges of the country.

The location is altogether admirable, as Greensboro is the most progressive city between Richmond and Atlanta, and its citizens are broadminded, and co-operative in interracial relations. It is now the seat of several colleges. The campus is extensive and well located. All the buildings, excepting the original hall, have been erected in the last ten years. The science hall and the spacious and finely equipped women's dormitory have recently been completed. The Carnegie Library, the refectory, and Kent Home offer exceptional advantages. The large basement room in the Robert E. Jones Hall is to be equipped for advanced training in economics and domestic science. For those improvements and repairs $7,000 was appropriated from The Woman's Home Missionary Society.

Professor David Jones (brother of Bishop Robert E. Jones, of New Orleans) was chosen as president. The enrollment at the beginning was 136 young women.

The name of Carrie Barge has been placed upon the walls of the College Chapel, where it will continue to remind Negro girls of a staunch friend and supporter who labored at a time when such an undertaking was unpopular and impossible.

Thus Kent Home and Kent girls pass out of this record, but Bennett College and Bennett girls take their place. They are the delight of our summer schools, where they are welcome visitors, and, because they are well-poised and sensibly educated, they are doing much to break down the old barriers of race prejudice. In the keeping of such girls is the new day of the Negro race.

Eliza Dee Home

On the Texas Plains. Here again a model home was set up close to a college. Through the efforts of Mrs. Lavanda Murphy, of Pleasant, Iowa, then Bureau Secretary for Texas, a donation of $3,000 was secured from Mrs. Eliza Dee, of Burlington, Iowa, for the purchase of a residence to be used as a home for girls at Samuel Huston School, Austin, Tex., and for her the Home was named. Mrs. Spriggs Ratcliff, Conference Corresponding Secretary, who will long be remembered for her quaint songs and abounding good humor, raised more than $1,000, which was spent in repairs and furnishings.

Only fifteen girls could be accommodated at the opening in October, 1907, but 148 girls attended classes at the college. Miss Sara T. King became the superintendent, and for twenty-one years was the patient, efficient counsellor of the girls at Eliza Dee. So much did the girls appreciate the training that twenty-eight girls graduated from college in the first five years, and so great was the need that a new building was erected.

Still growing, still enlarging, 1918 found the girls so much interested in the other girl who needs an education that they earned money to furnish rooms in the new building, and make it possible for fifty other girls to come to abide there. Through the years the home has been crowded with girls who, in addition to school attainments, add sewing, cooking, mending, and fancy work. One of the encouraging sights at the annual meeting of The Woman's Home Missionary Society for years has been the beautiful exhibit of sewing and fancy work done by the girls.

Miss Clara King was the faithful, understanding superintendent until 1928, when she retired and Mrs. Florence Landon became her successor. Special religious instruction is being given to the girls in the daily devotions, and the director of Religious Instruction at Samuel Huston College says these girls are of great value in directing daily vacation Bible schools. The building is spacious and clean, the forty girls do the work of the home in addition to their college work, a social and religious atmosphere prevails, and more girls are prepared to go out to their own homes with such equipment as is needed by any girl of any race.

Adeline Smith Home

In order to co-operate with Philander Smith College, Mrs. Smith gave $1,800 for the girls' home which bears her name. A daughter from Oak Park, Illinois, Mrs. Wm. E. Blackstone, furnished the house, and in 1883

A Happy Conjunction of Smiths.

the Adeline Smith Home was opened. The building was too small, so again Mrs. Smith and her daughter gave of their means, but so unprecedented was the success that an enlargement was again necessary in 1899, and the final building was added in 1920, when a sleeping dorch and extensive repairs relieved crowded conditions.

Miss Elizabeth MacIntosh was the first superintendent at Adeline Smith, and Mrs. Hilda M. Nasmyth became superintendent in 1896. This name will always be most intimately connected with the home because through the years she has been guide, philosopher, and friend to the hundreds of girls who came under her care.

As this record closes, Mrs. Nasmyth, after a total of forty-seven years of service, is retiring, a beloved and honored worker. The new day and new laws of the State of Arkansas require advance and consolidation as well as co-operation. Therefore Adeline Smith closes its doors as Mrs. Nasmyth retires; but the long years are not lost, for they have made the newest developments possible.

Recent happenings show how much Mrs. Nasmyth has been appreciated. In the chapel of Philander Smith College, Little Rock, Arkansas, May 26, 1930, was presented a program designated as "Hilda M. Nasmyth Night." Her work was reviewed, as a worker in The Woman's Home Missionary Society; as a neighbor; as a helper of girls in their education, in the church school, Epworth League, and church; as a friend; as a citizen; in her fellowship with other communions, and in the activities of the general church.

A familiar figure at the annual meetings, a popular speaker at any time, Mrs. Nasmyth will be greatly missed from the ranks of the missionaries. Starting her missionary life in Africa and completing it in the Southland, surely this woman can now rest awhile, secure in the knowledge that she has had a great and lasting part in the development of the race to which she has given all her strength.

Peck Home

At the Mississippi's Mouth. Mrs. Ziba Bennett, of Wilkes Barre, Pennsylvania, showed considerable courage when in 1887 she purchased three acres of land in New Orleans so that The Woman's Home Missionary Society might have another industrial shcool. On this plot Peck Home was erected in 1889. Educational work was difficult, since the home was so far removed from New Orleans University, therefore for ten years emphasis was placed on the domestic arts. When in 1897 a devastating fire destroyed the building, a lot near the university was secured from the Freedmen's Aid Society.

In 1912 a new building was opened, and 150 girls not only had a chance at home environment but at day school, college work, and domestic arts. Mothers joined daughters in taking training in domestic arts, and in one year a thousand garments were exhibited by students, it being the aim of the school "to make the most of instruction in home making, classwork in domestic art, as well as literary work." Thus the model home evolved, in proof of which is the fact that in 1927 fifty-four girls received diplomas and certificates from sewing classes.

It is a far cry from the day in 1887 when a woman dreamed of a school; but the last record justifies the dream. There is a large enrollment; a course in home economics for college girls; a place in the summer school of the New Orleans University for girls desiring to work for credits.

Browning Home and Mather Academy

"Her Works Do Follow Her." With strange and interesting incidents the beginning of this institution is associated. Providence Conference Auxiliary not only founded Browning in 1887, but controlled and supported it until 1891, when it was placed under the direct control of The Woman's Home Missionary Society.

The seed was planted in 1867, when Sarah Babcock, of Plymouth, Massachusetts, purchased the estate of little more than eighteen acres, on which stood a beautiful old mansion, now a dormitory, known to us as Mather Hall. She opened a school for the children of freedmen, and maintained it until she returned North to become the wife of the Rev. James Mather, of the Providence Conference. In 1886 this woman was put in charge of a Bureau within the bounds of Providence Conference Auxiliary, to care for the work at Camden, South Carolina.

By 1886 money had been obtained for the building of a home, and construction was begun and continued under the supervision of Dr. Dunton, President of Claflin University. The building was named for Mrs. Frances O. Browning, of Montville, who left a legacy of $2,000 to the National Society. In 1884 the home was opened in a hired house, with but one girl to start the family. In 1888 Browning Home was completed, and twenty or more girls entered it. Home making was taught in all its branches. The day school for boys and girls was held in the unoccupied public school building across DeKalb Street.

Mrs. Mather continued to be a friend of Browning, and in 1901 gave $10,000 to be invested, and asked that the school building be called Mather Academy in honor of her husband. Hubbard Hall was erected by the gift of Mr. Tingley, as a memorial to his wife, whose maiden name was Hubbard, and this group of buildings became one of the finest pieces of work under The Woman's Home Missionary Society. Still improving and enlarging, by 1921-22 437 students were in Mather Academy, and ninety-seven girls resident in Browning Home.

Recreational fields for boys and girls were made available, and three Sunday schools were conducted by the teaching force, one being for the students of the school.

A Library of Loving Memory. Mather Academy had for thirty years as its beloved teacher and principal, Miss Frances Viola Russell. At her death the students started to raise a sum of money for a school library, as a memorial to her, and in 1924-25 the dream became a reality in a beautifully furnished, completely catalogued library of choice books called the Russell Memorial Library. At the same time Mather Academy, for which Miss Russell worked, became an accredited high school, dedicated to the youth of the country districts.

A new building was not only needed but built and completed in April, 1929, as one of the Jubilee buildings, which is a large four-story brick and still carries the name of Mather Academy and Mather Hall. The faculty now numbers fifteen, and seventy-eight girls are living a normal, wholesome life in the beautiful new building, which has not only dormitory rooms, but a chapel and a gymnasium, music rooms, and departments of art and science. In the day school are 200 boys and girls from the surrounding country who enjoy the lunch room which is equipped for their accommodation. A religious education teacher guides the religious life, and boys and girls are graduating, not to quit school, but to go on to college and larger opportunities.

Throughout the history of the institution the faculty has been noted for its consecration, and the results are manifest in the normal, sane Christian character of those who have taken training in the school and home, and in the betterment of the homes and communities in which they live.

The Babcock property, a bequest from Miss Babcock and her sister, passed to The Woman's Home Missionary Society, was sold, and the interest of this fund, though small, helps to pay the yearly bills.

Miss Emma Levi (colored), later the wife of Rev. Mr. Brown, presiding elder, and Miss Mary Tripp (white) were the first to labor in the school and the home.

Mrs. Eliza Albright was Secretary of the Bureau in which Camden is located, and rendered efficient and faithful service for more than thirty years, retiring in 1922 because of ill health and age. She was succeeded by Mrs. Frank Maize, to whose vision and energy the new four-story brick building is largely due.

Faith Kindergarten

Jewels of New Orleans Streets. Faith Kindergarten was started in 1915 as an experiment by Peck Home, a result of the need shown from experience with a playground, which was opened in 1911. Students from Peck served as teachers' helpers, and in another section of New Orleans Trinity Kindergarten was opened in 1921. Summer vacation work was done, play supervised, and soon five girls from Peck School were regular workers with the supervisor. Cooking and sewing were added, and in 1925 Trinity was moved to the vicinity of Mount Zion Church, where a larger need existed, and 150 small children were served. In 1928 still another kindergarten was opened at the People's Community Center. Now there are eighty-five children being trained at Faith Kindergarten, 125 at Mount Zion, and sixty-five at People's Kindergarten.

Italian Kindergarten, New Orleans

Children of Italy Not Passed By. Two girls ventured forth from the shelter of a Woman's Home Missionary Society home and put into practice the service motive that had enriched their own lives. In 1912 Miss Page and Miss Turner, from Peck Home, opened a kindergarten for Italian children in an old coal house, in which a floor was laid and the whole place made clean. Miss Page started out to tell of the undertaking, and visited 305 homes with the news, even going to the Immigrant Station with the tidings.

By 1915-16 this work was called English and Italian Mission, and always the ideal, "first the children," was held before the missionaries. After many changes it has taken form in a beautiful little mission chapel, with a settlement house beside it. Such Methodist names are associated with the history of this work as those of Bishops Mallalieu, FitzGerald, McCabe, and Thirkield, the last named having had the happiness of seeing, through his persistent, unselfish efforts, the flowering of a hope long entertained.

Hot lunches are served to the kindergarteners, since many of these small children are underfed. Mothers come for instruction in the care of babies, and young men and women seek the settlement for their social affairs. This work among the 25,000 Italians is the only Protestant religious school in the community.

Emerson Memorial Industrial Home

Another Blessed Memorial. This school is the child of Boylan Home, for many years the only Woman's Home Missionary Society work in Florida, and is well called Memorial, for when Miss Harriett Emerson went to Jacksonville, Florida, to pour her life into Boylan, her mother came with her. Then came the yellow fever epidemic of 1887, which found Miss Emerson so worn with work and responsibility that she was ordered North by physicians. Mrs. Cecilia Emerson, the mother, remained in charge of the seven girls in Boylan Home, the work outside of the home, such as prayer meetings, temperance meetings, class and prayer meetings, all of which were kept up, in addition to the day and sewing school. There was perfect health inside Boylan, although death came to homes on either side. When the quarentine was lifted, Mrs. Emerson proclaimed a day of thanksgiving for protecting care.

So great had been the strain and responsibility, however, that before the year was ended Mrs. Emerson was called to her reward, and as a memorial, work was started in Ocala, where the destitute of central Florida could be reached. An old church building was rented, partitions for sleeping rooms made with curtains, and Miss Cozy Miller opened Emerson Memorial Home with six girls in attendance. A day school was soon necessary, and grew so rapidly that the Ocala Land

A Tea-Party at Italian Kindergarten, New Orleans
Springtime at Buffalo Settlement

Company gave an acre of land, and Mrs. DeGroot again showed her friendship to the Society by the gift of $1,000. A home was built and opened in October, 1892. Rapid growth continued, as the school ministered not only to girls but to parents, that two additional buildings were needed. Emerson Memorial Home, with Miss C. M. Becker, as superintendent, was a factor in the development of the colored people, of whom it was said, "They are educating their children, buying homes, supporting churches, and accumulating property." After being in use a score of years, Emerson Memorial Home was discontinued.

"Love that Giveth In Full Store." The following story comes from Miss Harriett E. Emerson, whose name and life are associated with the Negro work of our Woman's Home Missionary Society in Emerson Memorial, Boylan, and Brewster. She abides by the sea at Bancroft-Taylor Rest Home, and is the gayest, brightest spirit in the whole company of those who are facing the sunset.

" 'Love that asketh love to pay,
Seeks him bankrupt every day;
Love that giveth in full store,
Ever hath its own, and more.'

"So runs a rhyme that used to trip lightly from our lips, in the merry days of girlhood; but in later years comes back with deeper meaning. Good old 'Aunt Mary,' with whom I lived eight months, while teaching in the Georgia Pine woods, often said: 'When you puts yore heart into work, honey, it makes yore crown jest shiney; but if you does it begrudgeful-like, it's bound to take the shiney right out'en it. The Spirit done show me that.' The Spirit taught her many things when she prayed for me in those days, twenty years ago, when I felt wounded and wrathful over insults flung in my face because I taught the colored children. We can bear it in better fashion now; but we do sometimes wonder how it would seem to our friends, if, on their way to church on Sunday morning, with a quiet, orderly band of girls they should be called after and insulted by groups of children and young people, from piazzas and doorways along streets of respectable residences. It might not add to a devotional spirit to hear the insulting remarks that our teachers and girls hear week after week. There is such a difference between living in the heart of things and spending a few days on the edges.

" 'There are three kinds of people in this world,' said a little Home girl, gravely: 'white folks, black folks, and our teachers.'

It Shall Not Return Void. " 'I doubt if more than one girl in ten really proves a missionary to her people,' said an acquaintance not long ago. We remember what God says of his Word, that we have striven to plant in every girl's heart, 'It shall not return unto me void,' and then accepting, for a moment, this very human estimate, we still have reason for gratitude. From the 200 girls who have lived in our Home we should have twenty lives given to the service of God and humanity. Who can compute results of that influence, or number the host being gathered and multiplied year after year until eternity dawns? As we think of these things, how small seems the money expended, in comparison, or the lives devoted to the work now!"

Simpson Memorial Home

Twenty-one Years of Service. This home, named by Philadelphia Conference in honor of Bishop Matthew Simpson, was opened at Orangeburg, South Carolina, with twelve girls, in 1886. It was built to co-operate with Claflin University, and many of the Home's classes are held in the university, particularly the plain sewing and dressmaking classes. By 1899 the house was enlarged so that twenty-six girls out of the many applicants could be cared for. Miss Eva Penfield was in charge from 1889. The Domestic Economy Department became a regular department of

Claflin University, and industrial education was placed on a level with the medical, theological, and agricultural departments.

In 1907, owing to continued difficulties of administration, the Board of Trustees of The Woman's Home Missionary Society instructed the secretary to close the home and dispose of the property to the best advantage.

The site reverted to Claflin, the building was sold for $600, and the equipment divided between Browning and Allen Home. Simpson Memorial Home became a business college, and the domestic science building a kitchen under the direction of Claflin University.

King Home

A Power House of Usefulness. King Home was opened in Marshall, Texas, in 1890, by a gift of $2,300 from Mrs. Jane King, of Delaware, Ohio, which, together with the support of the Central Ohio Conference, led to the establishment of this school on a big three-acre plot across the street from Wiley University, with which it was affiliated. Fifty girls were present at the opening, and to Miss E. O. Elliott was given the responsibility of superintendency. In 1904 a sewing annex was built, and by 1912 the home was enlarged and repaired, and continued to serve until January, 1920, when a fire burned the old building to the ground.

Miss Johnson, the superintendent, secured a cottage and classroom in Wiley, and with the loss of only one day's work finished the year with twenty-seven girls enjoying the domestic science classes. A new building was erected in 1920-21, and class work continued at Wiley, but on Armistice Day, November 11, 1921, when all the girls were in study hall, a fire demolished the building and the work was discontinued.

At least one missionary had gone from King Home to Africa; wives, many mothers, and teachers have gone out to live and work in the South, so that the record of this home is by no means to be despised.

New Jersey Industrial Home

In the Tennessee Hills. This school was allied with Morristown Normal and Industrial College, of Morristown, Tennessee, in the midst of a large colored population. An industrial missionary was sent by the Society to this section, who, even before she had a building, taught over one hundred girls and became a ministering angel in the homes. When the Freedmen's Aid Society deeded an acre of land, in 1892, the New Jersey Conference built a home accommodating twenty girls. Sewing classes grew so rapidly that in 1896 the home's capacity was enlarged and Miss Anna Mosher was placed in charge as superintendent.

Difficulties of administration arose, and it was decided to discontinue the work so, after thirty-two years of service in East Tennessee, the New Jersey Industrial Home was closed in 1925.

Thus is recorded the events which followed the heeding of the cry of the Negro mother that her daughter be given a chance. Through such homes and schools the dreams of Mrs. Hartzell are realized. The history of missions proves that the masses are most successfully reached by workers taken from among themselves, properly trained and educated. The new day brings readjustments. The white teacher retires and the trained Negro takes her place, thus bringing back to The Woman's Home Missionary Society the concern, the training, the Christian ideal which was in the heart of Mrs. Hartzell, Flora Mitchell, Susan B. Lewis, Harriett Emerson, Ella Becker, Mae Comfort, and a host of other workers "tried and true."

Friendship Homes

For the Friendless NegroGirl. In the years of the World War an emergency arose in the Northern States because of the scarcity of labor. Immigrant labor was almost impossible to secure, since thousands who were not American citizens were called back to Europe to bear arms for the mother country.

Negro migration northward began in 1916-17. To Cincinnati and other cities came an increased Negro population as well as an accession of death rate because of infant mortality, delinquency, and dependency.

In the city of Cincinnati our Society first opened a shelter for the Negro girl who came North with not only a hazy idea of the emergency, but came without means, mothers, food, or clothing.

Mrs. William F. Anderson, the wife of the resident bishop, showed courage and conviction as she sponsored the undertaking in the building formerly occupied by old Glenn Home. Mrs. H. R. Foreman, as superintendent, not only supervised, but taught higher standards in the kitchen, in matters of dress, and in sanitation. Travelers' Aid officers and the police brought girls who, had there been no such haven, would have been lost in the vicious life of the city. The Council of Social Agencies co-operated and recreation was directed. A Mothers' Club and a Daily Vacation Bible School came as the years passed, ministering to the migrating Negro girl.

It was discovered that help must be provided for the smaller children, so kindergartens were established, day nurseries opened, city clinics, milk fund associations opened and the undernourished children were given a chance.

In 1923 a building was secured next door, and a larger number of girls and working girls were served. Playground equipment for the smaller children was furnished by the Lexington Conference, and Raper Church, of Dayton, Ohio.

In 1928 the home again moved into the heart of the Negro section, and adjoining Calvary Methodist Episcopal Church and parsonage—where a new playground serves the kindergarten, and where, in a good building, a normal home life is lived.

Two years after the Cincinnati Friendship Home was opened as Conference work, it was placed under a Bureau of Friendship Homes, and became a part of the national work.

Out of this successful experiment grew an interest and desire of women in congested cities to start a similar work. The Negro girl was still coming to the northern cities from the isolation of the small towns or country districts of the South. The responsibility to the Negro as its first interest compelled The Woman's Home Missionary Society to do what it could to protect the girlhood in the northern cities.

Because the first undertaking for the protection of the Negro girl was made in Cincinnati, it was natural and wise that Mrs. M. C. Slutes, of that city, keenly interested in this new work, should be made the first Bureau Secretary of Friendship Homes. She was succeeded by Mrs. J. E. Meidenbauer, of Buffalo, who did much constructive work in this new form of service.

In 1927 the Board of Trustees nominated Mrs. H. R. Hargis, of Philadelphia, for this responsible duty. Mrs. Hargis is a fine representative of the Negro race, as well as a worthy daughter of The Woman's Home Missionary Society. She is giving to the work of administering Friendship Homes rare judgement, careful thinking and a beautiful Christian influence. Thus is "Looking Forward" made helpful.

Conference Friendship Homes

CHICAGO

This Home is admirably adapted for carrying on this work and can accommodate thirty-four girls. In Chicago the opportunities for employment are varied and the Friendship Home is a business women's home. These girls make good material for leadership and the wise direction of the superintendent has made itself felt in a number of lives. The stone-faced, double buidling is in the center of the Negro section.

THE PHILADELPHIA FRIENDSHIP HOME

This Home was opened and dedicated April 6, 1923. It is located in the center of an ever-growing Negro population of migrants. The house contains fourteen rooms and can accommodate twenty girls. The rooms are bright and cheerful, and tastefully furnished by the Delaware Conference. An effort has been made to co-operate with the Young Women's Christian Association and the Traveler's Aid, and the Home is meeting an increasing need.

BUFFALO FRIENDSHIP HOME

This Home, dedicated in October, 1924, at present will accommodate twenty girls, but the spacious rooms and unfinished third floor will give a chance for expansion. There is no Young Women's Christian Association in Buffalo for

colored girls, and this is the first attempt to meet the problem. There is the heartiest co-operation on the part of other agencies, and a splendid future lies ahead.

DES MOINES FRIENDSHIP HOME

Valley Junction, Iowa

Friendship Home in Valley Junction stands on the edge of the Mexican settlement as a medium through which standards of living, Americanization, and Christian brotherhood may be carried to those folk from the South.

Classes are held in cooking, sewing, manual training, reading, arithmetic, Bible geography, and piano. The boys and girls are encouraged to stay in school, and individual help is given those who are having difficulties with their school work. A story hour, interspersed with singing and supervised play, is offered the children.

At one Christmas season forty boys and girls enjoyed a tree and party. The children took so much interest in learning the Christmas story and carols that one of the girls asked if she might stay until she learned to play on the piano "Joy to the World." "I have never heard that song before," she said.

DETROIT FRIENESHIP HOME

Mrs. F. F. McGee, Superintendent. The building is just two years old, and far too small for its intended service for those Detroit Negro girls who seek a place in its family circle.

With so many girls on the waiting list, it is a problem how to meet the demand. The committee has plans well under way for the enlargement of the building, so that many more girls may be added to the family. It is hoped that in the near future we shall see that wonderful new building which now appears on the blue prints only.

General Indian Work

The Indian's Neglected Plea. In 1818 our great church started a mission among the Wyandotte Indians in Ohio, while that State was yet in the "far West." Then the story of Jesus somehow reached into the far northwest, and a delegation of Indians was sent to St. Louis—a long, long journey, to ask for "the Light and the Book."

No Bible in the Indian language was to be had, and the delegation returned empty-handed.

The speech made in the hour of farewell should be read again. We give only a part of it: "My people sent me to get the white man's Book of Heaven. You took me to where they worship the Great Spirit with candles, but the book was not there. You showed me the images of the Great Spirit and the pictures of the good land beyond, but the book was not among them to tell us the way. I am going back the long trail to my people in the dark land. You make my feet heavy with gifts and my moccasins will grow old with carrying them, and yet the book is not among them. When I tell my poor, blind people, after the more snow in the Big Council, that I did not bring the book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go a long path to other hunting grounds. No white man will go with them and no white man's Book of Heaven will make the the way plain. I have no more words."

Almost from the beginning, if not before the formal organization of the Society, the women realized that work was needed in many fields; Mormon Utah, the Oriental centers on the coast, in the great cities and among the Indians. The will to work was evident but the money and the workers were still to be found.

The Women Attempt to Answer. The starting of some one from The Woman's Home Missionary Society to take the "Book of Heaven" to the Indians seemed a most difficult task. In the fourth Annual Report, however, we find these words: "After careful and protracted investigation, there has been inaugurated a promising mission among the Pawnee Indians." This tribe was located in the northern part of what was then the Indian Territory, now Oklahoma. "The mission is under the episcopal supervision of the church and the special care of the missionary society through its local superintendent, Rev. S. Snyder. Mrs. Frances L. Gaddis, our missionary, is successfully prosecuting the work in this field."

From Mrs. Gaddis comes a fascinating description of an Indian. "I seated myself and conversed with him in this manner: 'How many papoose?' holding up my fingers. He held up one finger, then asked me, 'How many papoose?' I held up one finger. The doctor told him 'Missionary heap long time stay Pawnee, heap stay,' and I said, 'Heap white talk Great Spirit,' pointing to heaven, and he gave a pleased assent. He had on a grey soft hat with a red band on it and a red feather, a sort of unbleached muslin suit bound with red, one large piece of muslin fastened in his belt and draped up something like an overshirt. A large feather fan, a string of white beads, and three sets of ear rings completed his costume. He owns three squaws. Naked children played around the door, and the squaws were busy making straw matting."

The Red Man Falls on Evil Days.

Of the work H. C. McCabe says: "These poor heathen are anxious to learn 'white ways.' Often is the missionary moved to tears at their expressions of astonishment at Christ's love to them. The Government has been asked for land on which to erect a mission cottage. The condition of women is deplorable, many of whom are bought and sold for wives when barely beyond childhood. The Government has a school in which about seventy boys are taught, but no girls. The Pawnee does not educate them."

The Pawnee Indians were once a large and powerful tribe of Nebraska. They were taken by the Government to the Indian Territory, and were the first to whom the missionaries were sent. Our own Society opened work in July, 1885, and furnished the only place for Sabbath observance for white or Indian within a radius of forty miles. In 1887 a regular minister, the Rev. A. G. Murray, was sent to aid Mrs. Gaddis. So well did they minister that by 1895 the minister of the church was a member of the Pawnee tribe and the church became a part of the Oklahoma Conference.

In 1884, at a meeting in the church of Henry Ward Beecher, an organization was formed to help the Indians, called the Woman's National Indian Association. Its policy was to go into a locality, found an Indian mission, and after it was thoroughly established, in the course of several years, turn it over to some neighboring evangelical organization. Through the Woman's National Indian Association, The Woman's Home Missionary Society came into the possession of a number of Indian missions.

In many instances the Government has co-operated with the Society, and viceversa. A special instance [of their mutual work was in the provision of the Field Matron. This official was nominated by The Woman's Home Missionary Society and employed by the Government. One was assigned to the Pawnees, one to the Cheyennes and Arapahoes of the Algonquin tribes. In 1894 two more were added, one for New Mexico, and one for Indian Territory. In one instance the Field Matron, being a Woman's Home Missionary Society missionary, reported her work to the Society. The office of Field Matron was abolished in 1902.

We Work With Uncle Sam. The policy of the Government in 1891 in regard to Indian education influenced the policy of The Woman's Home Missionary Society in its Indian work. The education of the Indians was left to the Government, which placed schools and employes under the Civil Service, to avoid the fluctuations of politics. The women decided to have no schools except the two already established, at Pawhuska, Oklahoma, and among the Nooksacks in the State of Washington.

In 1894 the Indian Bureau became the Bureau for Indian and Frontier work, and the Society ministered to all these interests as occasion demanded.

Necessary changes of the work from Bureau to Bureau have given to reports of the Indian missions somewhat the character of their nomadic charges. The initial division placed Indian work under (1) the Bureau of New Mexico and Arizona, (2) Indian Bureau. Later reports of Indian work read as follows: (1) Indian work in Kansas, Oklahoma, and New Mexico, under which are the Navajo Industrial Home and School, the Pottawatomie and the Ponca missions; (2) Indian work on the Pacific coast, including Stickney, Yuma and Digger Indian missions.

During the twenty-eight or twenty-nine years, the following tribes have been definitely reached by The Woman's Home Missionary Society: Navajo, Apache, Pawnee, Ponca, Pottawatomie, Osage-Pawhuska, Nooksack, Yuma, Digger, Odanah, Cocopah, and Yakima.

Now the whole Indian work is administered by Mrs. S. S. Beggs, of Des Moines, Iowa, who has successfully carried the work for eighteen years, first as Secretary for Indian work in Kansas and Oklahoma. The names of other women appear in these committees, all of whom had significant part in the enterprise: Miss Sarah M. DeLine, Mrs. H. C. McCabe, Mrs. J. A. Johnson, Miss Katherine Bassett, and Mrs. Matthew Simpson. But Mrs. Beggs had opportunity, through longer service, to make a conspicuous contribution to the Society, the government, and to the first American himself.

Navajo Mission

Among the New Mexican Rug Weavers.

"At sunset of an October day in 1891 two women were set down from the stage in San Juan Valley, New Mexico, seventy miles from a railroad, in the borders of the Navajo Reservation, while two Indians sat at a distance suspiciously watching them."

Thus reads the report in the "Souvenir Exhibit, 1880-1900," and so began at Jewett, New Mexico, under Miss Mary A. Tripp, a work that exists to this day. Starting, as did these two women, with visiting the homes of the Indians, a mission developed where lessons in dyeing yarns, spinning and weaving could be given. To the men were given instruction in the use of tools and the making of an irrigation ditch.

In 1911 a new building was erected near Farmington Institute. This building was destroyed in 1912 by a storm which caused the overflow of the San Juan River.

Again the location was changed, and fifteen acres of land were secured on the edge of the city of Farmington. The first building erected was the "Mary E. Tripp Memorial," in memory of Miss Tripp, a pioneer missionary, who died in 1907. This house, built by Troy Conference, was a large two-room building, with a doctor stationed in it, who cared for the numerous Navajo children in this area. Later a fine school building was erected, the making of the brick and the carpenter work being largely the work of the Indian boys and our workers.

Expansion then began, and a farm was purchased from the Board of Home Missions, and the Navajo Mission, with an enrollment in the school of a 110, became the only school for Indians maintained by our church. In August, 1929, Mr. and Mrs. C. C. Brooks took the work over, on the retirement of Mr. and Mrs. J. H. Odle, who had served the Society well for eleven years. On January 8, 1929, a fire destroyed the refectory and all its contents, but another building was immediately put up.

Pupils now graduate from the eighth grade and are accredited with the other pupils in Farmington. No other Indian high school is to be found within a radius of 140 miles. A gift of $1,000 has lately come from Mrs. Mansur Bryan, with which to build a manual training shop, and the new day is indicated by the words of the Board Secretary, Mrs. S. S. Beggs, who says, "Our greatest needs are sidewalks, a truck, and a typewriter." Other needs equally interesting and urgent are: a dairy barn, farm equipment, a better water supply. Thus does the child of the plains develop in understanding and need.

Ponca, Oklahoma Indian Mission

Before Oklahoma Was Opened. This Mission was founded in 1884 by the National Indian Association. It came to us from Henry Ward Beecher's church, Plymouth Church, Brooklyn, in 1885, the mission house being built and owned by Troy Conference, Woman's Home Missionary Society. The Government had a school with 200 pupils here, so our mission work was largely evangelistic. The land was improved, and trees, flowers, and vines were planted by the missionaries, Mr. and Mrs. A. J. Sims. Constantly growing and always becoming a matter of pride to the Indians, the building was rebuilt in 1907, the labor being provided by the Indians themselves. In 1912 Rev. and Mrs. Schlapbach came as missionaries and soon

Esther Raise-the-Other, Secretary of Evangelism, Ponca Mission

he was recognized by the Government as a spiritual leader for the Poncas. The war brought Indians and whites into closer co-operation and understanding so that some headway was made in the fight against the "Peyote cult," and Christian marriage was accepted.

A Harvest and a New Sowing. The Annual Meeting of the Society in 1928 was held in Wichita, Kansas, and The Woman's Home Missionary Society organizations from Ponca came up to participate in a program which will long be remembered by the delegates. The Rev. Henry Roe Cloud, president of the Anerican Indian Institute, of Wichita, presided, and Mrs. Ruth Muskrat Bronson made a memorable speech. A trip was made to the mission at the close of the meeting by several members of the Board of Trustees and others. Ground was broken for the Oram Community Hall, which was so named by North-East Ohio Conference as it gave a gift of $5,000. The woman thus honored is Miss E. Jean Oram, a distinguished daughter of Ohio and a warm friend of the Indian, a promoter of the Deaconess work, a vice-president of The Woman's Home Missionary Society, and a cultured, able, Christian friend of undertakings worth while. This building was dedicated on April 7, 1929, and the reception room is now open to hundreds of callers. The community kitchen is a delight, where the women and girls take turns acting as hostesses. This room is also the gymnasium and meeting place for all week-day activities. There are girls' and boys' clubs, sewing classes, choirs, supervised play. The men have organized the Oram Athletic Club, in honor of the purposeful E. Jean Oram, playing ball and developing an interest which will counteract the aimless life ofttimes lived by Indians.

Oram Community Hall also provides a residence for the missionary and his wife, and for a deaconess who also work at Chilocco Indian School, conducting an Epworth League and various study classes. Music is greatly appreciated by all age groups, the choir having recently purchased hymnals, while the piano in the community hall is in almost hourly use by music pupils.

Recently at a special religious service a group of Comanches came and camped for a week, in order to attend the meetings which were held in the Community Hall, the crowds being too large for the church. The speaker of the week was Rev. G. E. E. Lindquist, who has spent twenty years working among the Indians.

All of The Woman's Home Missionary Society's organizations are thriving. Mrs. Ellen Eagle is auxiliary president, while the Mothers' Jewels are in charge of Mrs. Alice Rough Face.

The State Board of Maternity and Infancy recently held a two-day child health conference in Oram Hall, at which time twenty-eight babies presented by proud, alert "first American" mothers, were examined.

Pottawatomies

In the Land of the Sunflower. Within a year after a Woman's Home Missionary Society missionary landed in Mayetta, Kansas, in 1903, and began house-to-house visiting, a church was built. In 1912 the Government built a school for the education of the Indians on the eleven-miles-square reservation, at which time the mission became a real social and religious center.

As church organizations have increased in number during the years, the mission has become a real community center, to which all come with the certainty that they will be understood and helped. On the reservation is a dancing ground, where the Indians hold the religious service known as the drum dance, after the manner of their forefathers and there seems to be no conflict between the observance of this custom and church membership.

A religious education, recreation and health program is carried on, which includes preaching services, Sunday school, Epworth League, Woman's Home Missionary Society, sewing, weaving classes to which the county agent gives co-operation by giving agricultural talks and making agricultural experiments.

No other religious or social service is available on the reservation except in a Roman Catholic Church twelve miles away, where there are irregular services and where there are no resident workers.

Haskell Institute

Where Indian Youth Get a Good Start. For some years before 1920 our Society had contributed toward the expense of religious work at Haskell Institute, a Government Indian school at Lawrence, Kansas.

In August, 1920, an Esther Home was opened by the Kansas Conference to care for the Indian girls who desired to take high-school work in Lawrence, or college work in the University of Kansas after finishing at Haskell, though some work had been done among the 105 boys and girls in Haskell who expressed a preference for the Methodist church.

In January following the opening of the Home, thirty young Indians joined the First Methodist Episcopal Church of Lawrence, Kansas. Two fine influences have affected the lives of the girls. The superintendent, Mrs. E. Kreader, has been a real Christian mother to them, giving them home training and the best of character influence. The other influence was that of a Cherokee Indian girl named Ruth Muskrat. While Ruth was a student at the State University she spent a year as resident in Esther Home, which she gratefully confesses as having helped in a real measure to shape her life. She became a big sister to the girls, advising them, teaching them healthful amusements and leading them in fruitful Bible study. Miss Muskrat was given a scholarship by Mount Holyoke, and after graduating there came back to Haskell as instructor in English. She had the honor of receiving the Henry Morganthau Prize of $1,000 for distinguished service to her own people. Miss Muskrat is now married, and her fine personality is given larger opportunity since she is the mistress of a manse.

The Esther Home was closed in 1926 but our Miss Dorothy Cate became director of religious education at

Haskell Institute, where last year 400 young people enrolled in her classes. The music for chapel is also in her care, as is also the informal "sings" and musicales in the girls' reading rooms. Every means is used to keep in personal touch with these Indian girls who are away from their own homes and have exchanged the free, easy camp life of the plain or desert for strict school discipline and are learning to live with 450 other girls in peace and harmony.

Yuma Mission

By the Rushing Colorado. The Yuma Reservation is just across from the Mexican border on the Arizona side of the Colorado River, and contains 8,000 acres of irrigable land. In 1904 there were 1,100 in the tribe, to whom the Woman's National Indian Association sent a pastor, who built a mission on the four acres given by the Government. At the end of three years it was given over to our Society, which immediately began to teach the Indian squaws to sew, and in 1909 we find the missionaries asking for eight sewing machines.

A notable work has been done in temperance teaching and the care of the body. The regular organized church activities are maintained, and ready co-operation is given to religious education.

The program is, first, the training of the children in religious education; second, the caring for older Indians on the reservation; third, opening work among the Cocopah Indians some miles away, where there is no place for worship except at a "ramada" (a roof held up by poles). Blind Joe, until his death in 1930, was one of the faithful and picturesque products of the Yuma Mission, who delighted to tell what Jesus meant to him.

A new church has been built, and the Mission House remodeled, with living quarters in the second floor, and the entire first floor given over to community work. Birthday parties are the favorite social observance, to which come adults as well as children. It is sobering to reflect that the probable reason for this observance is that the older folks do not know how old they are; therefore, they take special pleasure in celebrating their children's natal days.

A Government school near the Mission receives part of its religious education from our missionaries in week-day and Sabbath classes, ninety pupils being enrolled in the classes. The Roman Catholic Church carries on a similar work in the same school.

Amid Poverty That Shames Us All. Rev. and Mrs. J. H. Schlapbach and daughter, Ruth, are the missionaries, who tell us the Mission is conducted entirely "by and for Indians." The Yuma Indians and Mexican Cocopahs are the constituency, who receive nothing from the Government except school privileges for their children in the Government boarding school. They have a pitiful income from the ten-acre allotments, which are leased for fifteen dollars per acre, out of which, after paying for irrigation and construction, there is an annual income for each Indian of about $67.50. Some of the men have learned carpentering and other trades, and thus earn a little for their needs.

The chief recourse against hunger and starvation is the skill and patience of the older Indian women in doing bead work and making pottery, while the men gather wood from the Colorado River bottoms and sell it to the white people in Yuma. Many of the young women wash for the white people, while the young men work on farms or in stores.

The Indian houses are generally made of adobe, with one or two small rooms, having dirt floors and containing almost no furniture. Progress is being made, however, in home building. Several frame houses have been built in the past few years, but there are far too few. Usually when young people marry they must go to the home of the parents, because they cannot afford to build.

Many steps need yet to be taken toward the goal of Christian citizenship. One step is self-support, and we are slowly but surely making progress in this direction. Collections are taken for local expenses, and the response has been quite liberal. The women sew for their bazaar, the proceeds of which go for local needs. They have also made and paid pledges to the Southern California Conference orphanage work.

Another step is native leadership, and progress is being made here too. We have a class of young people who come for Bible study, and to sing in the choir, a group who give promise of real development. Other interests such as industry, health, cleanliness, and sobriety are receiving our attention.

Digger Indians, Greenville

Helping the Diggers to Better Digging. This mission, located in northern California, came to The Woman's Home Missionary Society from the National Association in 1908. A church with eighty-six members and a Sunday school with an average attendance of eighty-five, reach out for as many Indians as will listen to the gospel message.

In 1914 a new mission house was built, largely due to the efforts of the missionary, Brother Reeder, who also put the chapel in good condition, reshingling it, wiring for electricity and installing a stereopticon. The religious education work in the Government school is entrusted to our teachers. Boys and girls are attending high schools and carrying religious influence with them.

In January, 1921, all Indian work passed into the care of a Joint Committee on Indian Work, the committee being formed by representatives from the Board of Home Missions and The Woman's Home Missionary Society, but work was discontinued at Greenville when the Government school burned, and the children were sent to other schools. Since our work was largely with these children, our mission was closed.

Apache Mission

The People of Geronimo. In 1887 two women appeared on the plains of New Mexico seeking a place to serve, and found it in an adobe cabin, whose doors were so low that they had to stoop to enter. These were Miss Maria Clegg and Miss Sarah Moore.

By 1895 a church and schoolroom was built and The Woman's Home Missionary Society had fifty members—Indians, Mexicans, and whites. In 1905 all Apache children were taken to the Government school, leaving only American and Mexican children, so the Indian work here was discontinued.

The Nooksack Indian Mission

Indians of the Far Northwest. This mission, named for the tribe to whom it first ministered, later enlarged its field of labor, and carried on organized work in three counties, among the Nooksack, Swinomish, Skagit, Seattle, and Snohomish Indians.

Here The Woman's Home Missionary Society had a field missionary working who was a real friend to the Indian women, who so much needed a friend. In all that she did there was the endeavor to show them the great Friend, whose children they were, as she visited them in their homes, sought to bring them to a realization of a personal Saviour. The organized club work furnished a wonderful point of contact for such work as well as domestic aid.

At the Tulalip Indian Training School, where seventeen different tribes are represented, is a Sunday school and a class in religious instruction.

The Nooksack Indian Mission, now carried by the Board of Home Missions and Church Extension, is the only Protestant organization in this Sound country, working among the Indian people.

Yakima Mission

The Descendants of "Tribe 1434." During President Grant's administration, "Tribe 1434" was transformed by the Christian teachings of Father Wilbur, the Indian agent at Fort Simcoe, Washington. Three people carried on the work of Father Wilbur, Mr. and Mrs. Dorchester, and Mrs. C. E. Miller, physician, teacher, and missionary.

Upon the death of Mrs. Dorchester, in 1895, the work was handed over to The Woman's Home Missionary Society. Mrs. Miller remained with her devoted Yakimas, who gave Mrs. Miller a little house with a garden and some fruit trees. In 1901 she secured a ranch of forty acres at Toppenish, Oregon, on the railroad, as a part of the Government grant to the Methodist Episcopal Church, on which she placed a man who irrigated it and grew alfalfa. This ranch was named the Emily C. Miller Ranch, in honor of Mrs. Miller, when she retired from the active service, and continued to be a center of religious and educational teaching until 1902, when the work was transferred to other care. The young Indian women, educated, and made Christian by such agencies are the hope of their race as they form Queen Esther Circles, Epworth Leagues, roganize branches of the Young Women's Christian Association, and pour trained lives into the church life of the plains.

The Pawhuska Mission

Indians Who Are Now Rich. The Adelaide Springer Osage Mission, at Pawhuska, Oklahoma, was named by the Upper Iowa Conference in 1891, when it paid $1,100 for the cottages for the mission. There was a contract school here of fifty-nine pupils, the Government allowing $125 each year for each pupil.

In 1894 our mission turned over its Indian school to the Government, keeping a day school open for the mixed races that were left. In 1904 the church building, which had been built jointly by The Woman's Home Missionary Society and the Church Extension Society, was transferred to the Oklahoma Conference for a consideration of $100.

Stickney Memorial

Mission Turned Over to the Church. A gift of twenty-five acres of land near Everson, Washington, from an Indian chief, and a gift from Mrs. L. Stickney in memory of her husband, made the Stickney Memorial Industrial Home and School possible in 1899, where Mr. J. B. Stark became superintendent. In 1908 the name was changed to Nooksack Indian Mission, and became a settlement with a day school, there being no boarding scholars.

By 1914 a government school was opened, and the day school was closed, but religious training was continued by use of modern methods, particularly the stereopticon which interested all Indians and served one day to convert to Christianity the chief of the tribe who sought the shelter of our school after a severe accident.

Mr. and Mrs. B. V. Bradshaw, the missionaries, traveled 2,442 miles and made 660 calls in one year, and during the summer of 1919 they visited the Lummi Reservation and found twelve faithful Methodist Indians doing faithful quiet Christian work who had received training in former years at Stickney school. In 1921 the Tulalip government school was added to the circuit, and 220 children were placed under Mr. Bradshaw's care.

In 1927 all this large work was transferred to the Board of Home Missions and Church Extension.

Odanah Home

Home and School For Chippewa Indian Children. For seven years a day school for Chippewa Indian children, which accommodated sixty children, had been maintained at Odanah, Wisconsin, by the women of the West Wisconsin Conference. By authority of the Board of Managers this work was made national in 1920 and the Society gave more intensive concern to a people who were eighty percent pagan. In the fall of 1921 a house was rented in which fourteen children were cared for.

During the summers of 1922 and 1923 the first Daily Vacation Bible Schools were carried on with success and thirty children were cared for in the home. During the year of 1923 a fire destroyed the large store and other buildings. This disaster and withdrawal by the lumber company of all interests from Odanah, caused much unemployement. The Indians and other people moved to distant places to secure work so, of course, the children who had been cared for in the school were otherwise provided for. In view of these facts, the Board of Trustees authorized a discontinuation of the home which had meant much to the Indian children in helping them adjust themselves to new conditions and in becoming truly Americans. To-day the Government cares for the Indians of this reservation.

White Work

Of Purest American Blood. In "Schools for Mountaineers," Mrs. Heber D. Ketcham wrote long ago, "Rich as is the Southland of the United States of American in iron, coal, timber, and cotton—great as are the possibilities of its as yet undeveloped farmlands—it holds, hidden away in the bosom of its mountains and remote rural sections, a resource far richer than these in a people possessed of pure American blood, strong bodies, splendid mentality; a people who by birth understand the American thought and language. Many of them are descended from the best ancestry, tracing back to England, Scotland, Wales, and Ireland, to people who in the main were educated. Perhaps the Scotch-Irish blood predominates, many of these nationalities having drifted southward from Pennsylvania, where the majority of their ancestors had first settled. These ancestors have been called the Round Heads of the South, the men who, Theodore Roosevelt declared, 'had before any others declared for American independence.' They were crowded back by the stronger, more prosperous people of continental history, but their character is distinctive, independent, rugged.

"These people have been hidden away and do not know how ignorant they are. They feel that every man's hand is against them, and theirs must be against every man, until the qualities of suspicion and aggressive defense are written on their countenances, and along with these a sadness that has been called 'the sadness of the mountains.'

"Their attitude is ever that of the one who said, 'Did we'uns ever ask anything of you 'uns?' They are poor, proud, ignorant, resentful of anything better than they themselves know, and, in many sections, lawless which is traditional with them."

Elizabeth Ritter Home

With Mountain Girls at School. As the need for ministering to the Southern highlanders was realized by the new organization, a new educational co-operation was sought, this time with the colleges which were serving the white male students in the South.

Ritter Home opened in 1891, at U. S. Grant University, Athens, Tenn., whose Board of Trustees deeded to The Woman's Home Missionary Society one and a third acres on its campus. It was named for Mrs. Caroline Ritter, of Napoleon, Ohio, who gave $1,000 for the building. Ritter Home opened with twenty-five girls from the mountains, seeking "larning" from the organization which then as now was a friend to girls. For the first time a uniform was adopted by an institution of the Society, as a democratic form of dress for the girls who came from Tennessee, Georgia, Alabama, and North Carolina to live in the home and enroll for preparatory work of the university.

The building was a beautiful home, with twenty-seven bedrooms, parlors, library, teachers' rooms, dining room and two large class rooms for sewing and cooking classes. By 1895 fifty girls were housed in Ritter, some able to pay the whole expense of their schooling, others able to pay travel, tuition, and books only, and still others unable to pay anything. So well and ably did Ritter serve its girlhood there came a request from the university in 1902 that all girl students be given instruction in the domestic arts. Later the university provided Bennett Dormitory so that more girl students could be accommodated, and in 1924 the Society took over the management of this hall.

When Ritter was fifteen years old it had a peculiar record. It had served 915 girls, in the previous year had cared for ninety and had turned away ninety-three who sought its helpful influence. In 1906 Mrs. John Horr, of Sidney, Ohio, gave $6,000 in memory of her mother, Mrs. Caroline Frazer, for the erection of the new wing to be called Caroline Frazer Hall. This is a fine four-story building, with dining room accommodation for 100 girls. At the same time old Ritter was repaired and improved, making a property whose total value is estimated at $140,000.

A Home That Made Itself Necessary. In 1925 the school at Athens, which had been a branch of Chattanooga University (the former U. S. Grant University), became independent, under the name of Tennessee Wesleyan College. The superintendent of Ritter, Mrs. D. M. Baily, continued at her post, and our teachers gave the girl students instruction in the domestic arts until succeeded by Mrs. R. P. Cummings, the present capable superintendent. Ritter was a favorite child of Mrs. Delia Lathrop Williams, who was its Bureau Secretary from its opening until she ceased from labor.

Educational standards have been raised, all grade studies dropped which has resulted in a slight reduction in the number of students, but a corresponding increase in scholastic capacity. As the half century closes, all girls of high-school grade are in Ritter and all college girls are housed in Bennett Dormitory, and everywhere there is better equipment for future service.

Ebenezer Mitchell Home

The Girls of the Tar-Heel State. Mitchell Home was established in the early days of missionary endeavor and named by Mrs. Mitchell, of Dayton, Ohio, who gave $1,000 in memory of her son. The date was 1885, but the first home burned in 1908, so a new location was sought, nearer good railroad facilities, at Meisenheimer, North Carolina, and by 1913 the work had not only a school house, but a boys' dormitory.

Again fire destroyed the plant, and rebuilding was made difficult because of the World War, to which many of the boys and girls went as the service flag, with its nineteen stars showed. Not until 1923 did the splendid work which now characterizes Mitchell begin to be evident, when a fine new building was dedicated by Dr. Heber D. Ketcham, the interested and sympathetic husband of the first Bureau Secretary. Mrs. A. B. Cline was at this time the wise and careful Bureau Secretary. Day pupils, music, high school, and domestic science were added, and on commencement day seven girls received their diplomas. The occasion showed so much advancement and high-grade work that the citizens of Meisenheimer began to be more enthusiastic over the school and its work, and gave prizes for outstanding athletic and scholastic achievement, and money for a nurse to be added to the faculty.

Miss Caroline Flagg Young, superintendent, said in 1926 that 225 boys and girls came on the opening day, and adds, "We rejoice in the fact that excellent teachers, well equipped for their duties, have been secured to fill all vacancies. Every room in our dormitories is full and we wish we had many more rooms, for we could easily fill them, since there are many on our waiting list.

"The high school is on the accredited list. Music, dramatization, two glee clubs, and two quartettes give the operettas delightful background. Basketball teams, playground equipment, the trained nurse—all make the school the social, intellectual and religious center of the community."

Keeping Step With Progress. Progress has come to North Carolina with the passing years, as is evidenced by good roads and consolidated schools, so it seemed wise in 1928 to discontinue the first and second grade work at Mitchell, and to send the children needing this school work to the consolidated school two miles away. This enabled the teachers to place an additional year at the disposal of those wishing to pursue their education beyond the high school, which is in reality normal training.

Mrs. C. B. Croxall is the proud Bureau Secretary of North Carolina and Tennessee as the forty-one years' record closes. Ritter is now in the co-operative program which exists between our society and the Board of Education of the Methodist Episcopal Church. Tennessee Wesleyan is now a junior college, where students may finish the last two years of high school and receive two years of college work.

All girls in attendance are under the mothering care of the Society, some residing in Ritter and others in Bennett, where lessons in preparation and serving of meals are given and where practical home economics is taught, this training being much in demand in rural sections.

Deborah McCarty Settlement

School Girls Start a Settlement. In the memorial address delivered by Mrs. May Leonard Woodruff at the Annual Meeting held in Syracuse, New York, October 21-28, 1914, she said of Mrs. McCarty, for whom the settlement is named: "She was a woman of rare beauty of character, one whose words carried conviction as coming from a wise and joyous thinker, factors which made her especially attractive to young people. Long will both teachers and pupils in the school remember their cheery friend."

It was fitting that the spirit of such a woman should inspire Boaz girls, themselves students in a mission school, to open work in the mill town of Cedartown in 1910. This town was a cotton mill settlement where conditions were so bad that the mills were operating on short time, that the 5,000 employees might be kept at work.

A properly equipped building was not erected until 1913, although a large Sunday school, a day and a night school, and a house-to-house course in domestic service had been developed. When the buiding came into being it had an auditorium seating 150 persons, a kindergarten and a kitchen garden, a sleeping porch, a living room and rest room. The school served 100 children in the day school, thirty in kindergarten, and there were night classes, serving classes, and mothers' meetings in addition. All this was because of the splendid girls from Boaz, who worked under most distressing conditions and brought success and a standard of excellence. On the death of Mrs. McCarty, the work of this bureau was placed in the willing and capable hands of Mrs. Charles F. Thirkield, who served until 1926, when she was succeeded by Mrs. Edwin Sebring, of Rochester, N. Y.

In 1921 the school well graded and with four teachers was taken over by the City Board of Education of Cedartown, and The Woman's Home Missionary Society made an appropriation of $18,000 for the enlargement and remodeling of the old building. A day nursery was built, the mill company caring for its equipment and in 1923 the new name appeared as "McCarty Settlement and Ethel Harpst Home for Girls." During the next year a property was bought "on the hill" on which was an old residence with seven rooms to which when modeled Miss Harpst took twenty-one girls and one worker.

In the first little prayer meeting on the hill, Ruth Crocker rose and with tears in her eyes said, "I have prayed a year and a half for a chance to go to school. Thank God I have it now!" When she sat down a little tot only three years old, Lois Green, rose from her little chair and said, "Dod is dood to me. He has been dood to me all my life, and has diven me dis dood home."

In May, 1928 the new building on the hill was dedicated and into the old home, the original building, came the boys. In the village is a "model home" a gift of The Goodyear Rubber Co., where girls are taught home making and to which mothers come for social life and to learn the lessons taught to their daughters.

Miss Ethel Harpst is the girl who came with borrowed bedding from Boaz, gathered together such things as a refrigerator, a fireless cooker, and an organ, and persisted until equipment grew and buildings increased. She was a leader always, and remains to this day superintendent, friend of the mountain girl, mother to motherless children. The new building bears her name, "given in grateful appreciation by The Woman's Home Missionary Society."

Rebecca McClesky Home

In Alabama, But Here No One Rests. The story of the beginnings of white work of The Woman's Home Missionary Society in Alabama tells of work being started with 125 pupils in a three-room cottage and a two-room schoolhouse in 1904. By 1917 there was the Nottingham Primary Building (named for Ellen Augusta Nottingham) for sixty small children, and Rebecca McClesky Home, which cared for 150 girls who attended John H. Snead Seminary, a twenty-acre farm, a garden, cows, chickens, a horse, and fields of corn and cotton.

Emphasis is placed by this home on the practical training for home life, and the importance of developing the religious life is fully recognized. All housework in the 110 rooms is done by the typical mountain girl, from whose ranks missionaries, deaconesses, nurses, and teachers are being recruited. Among the leaders at McClesky were Mrs. Anna Elder, who was practically its founder, and served long and faithfully not only the school but the whole community. Miss Carolyn Jenkins, who also gave loving, helpful years to the home; and Mrs. Ella Owens, who served ably from 1923 to 1927, when Mrs. F. A. Hendricks became the new head. Mrs. Hendricks says in her report of 1929:

Girls in Soul-Winning Work. "The religion of a smiling heart was visibly portrayed during the year through the religious activities. Devotions after meals, conducted by teachers and girls, were helpful and inspiring. Volunteer prayers each morning before going to the schoolrooms, prayer groups in the girls' rooms, Epworth League each Sunday evening, were all conducted by the students. The happy manner in which the students entered into these groups made their religion a vital part of their everyday life. Pre-Easter week was given over for a season of spiritual revival. At the chapel hour each day an evangelistic service was conducted by a visiting clergyman and each night. This with personal work by the teachers resulted in many consecrations of all of life and conversions to better living, which resulted in a Life Service Band, and a thriving Queen Esther Circle meets once each month. On Decision Day eighteen of the pupils joined the local Methodist Episcopal Church. In addition to the spiritual organizations, two literary societies are maintained through the year which present excellent programs, debates, and contests, all given under strict criticism and supervision of the teachers. Clean and wholesome athletics are encouraged in moderation and two basketball teams make a creditable showing in district and state tournaments."

Among the graduates of Snead Seminary and Rebecca McClesky Home, class of 1929, were six students who started in the now discontinued Nottingham Primary School under Miss Harriet Fink, who presented a love gift to Miss Fink as she proudly sat among them. Among the present students are girls whose mothers were here in the early days. Two graduates who are now at the head of institutions of The Woman's Home Missionary Society, able teachers, preachers, leaders, and many fine young people are filling places of responsibility in our own and foreign countries.

We have looked backward and counted the results. As we look forward we see a future fulfilling the mission of McClesky Home for the children of the hills.

Nottingham Primary School was discontinued in 1924, when the community became able to provide a good public school for its children in a beautiful, modern building. The old building was transformed and remodeled, and became the Boaz Methodist Episcopal Church—a modern house of worship to which come eager youth seeking the same precious gift which in another day was sought by their parents, who crowded the little schoolhouse in 1904—education, that they may know life, and love, and God.

Bennett Academy

This institution was first located at Clarkson, eight miles north of Mathiston, where it was operated until

1912. The first building, a square log house, was built because of the interest and energy of Rev. J. C. Eckles, of Iowa, and Rev. O. L. Crawder, of Mississippi, and was named Woodland Academy. In 1892 an Industrial Home for Girls was built, and in 1897 Dickson Hall for boys followed.

A School Which Is a Home.

A fire destroyed Dickson Hall in 1912, so instead of rebuilding on the old site, the school was moved to Mathiston, the nearest railroad center, which gave fifty acres of land and $5,000 as an inducement to bring the school there, all equipment being left in Clarkson for use in a community center. Thirty thousand dollars was allowed to the Bureau Secretary on conditional appropriation. This, with $2,300 insurance, $2,500 in smaller gifts, and a gift from Mathiston of $40,000, encouraged a start at new work—so in 1915 Dickson Industrial School for Girls was begun, with seventy girls, who helped through the financial stress of war time by canning the fruit and vegetables which the boys raised on the school ground.

In 1913 the institution became known as Bennett Academy and Dickson Industrial Home—thus perpetuating the names of two women who were members of Wilkesbarre Methodist Episcopal Church, Pennsylvania, who, in 1890, gave to the Freedmen's Aid Society the boarding school which was turned over to The Woman's Home Missionary Society in 1894 with all its property, consisting of an academy, smaller buildings, and 200 acres of land. The administrative building of the academy was called Ohio Hall, and the boys' dormitory the Irving and Florence Wood Home for Boys, in recognition of gifts given by Dr. and Mrs. Wood, of Logan, Iowa.

Farmer Man and "Farmerette."

At Bennett Academy, as an outgrowth of the work done by Mrs. Fondren, who was proud to be called the school's "farmerette," a most useful method was put into practice in 1923. Mr. Edward Zeman became a member of the faculty, with the title of Agricultural

Missionary. Mr. Zeman, who had degrees from Ames Agricultural School and Garrett Biblical Institute, and had prepared for work under the Smith-Hughes Act for scientific farming methods, was a real asset to the school during the few years of his service there.

Homes for the president and Mr. Zeman were built, which became patterns for the whole country, and Mississippi began to feel the influence of the school not only in better educational standards, the enforcement of school laws of Mississippi, but in home and farm standards. The high school and upper grades were departmentalized and in time the academy gave to the State six county superintendents and one member of the State Board of Education.

The present-day Bennett Academy has its standards raised so that one year of college work is offered, and maintains a library that meets the requirements of the All Southern Association, all of which is a testimonial to the educational vision of a former Bureau Secretary, who builded better than she knew, Mrs. Heber D. Ketcham, who died in 1929. To the accredited high school is added an advanced course fitting pupils for public-school teaching. Trucks come daily, bringing forty or more students whose tuition and transportation is paid by the county, which is profiting by this training. The library recently catalogued contains 3,000 volumes. All students are accommodated for meals in Dickson Home, and laboratory work in home economics is given in Wood House.

Erie Home and Aiken Hall

In the Kentucky Mountains. In Southeastern Kentucky is the town of Harlan, where the citizens in 1911 gave a lot to The Woman's Home Missionary Society, valued at $4,500, provided that the Society would open work there. Erie Conference gave the first $2,000 for the project and with other gifts amounting to $1,000, a school and kindergarten was opened with twelve girls in attendance.

In 1914 it was decided that this territory belonged to a sister denomination, so the property was sold, and the proceeds invested at Olive Hill, Kentucky, where the original name is perpetuated on six acres of ground given by the citizens of Harlan. The Fire Brick Company gave brick and the heating and lighting plant, and a gentleman known as "Grandfather Thomas," who could neither read nor write, gave a hundred dollars for the school, saying, that the wanted his grandchildren "to have 'larnin'."

Aiken Hall, accommodating 100 girls, was added in 1914, and named for Mrs. F. A. Aiken, the second Recording Secretary of The Woman's Home Missionary Society. Thus did Olive Hill start out on its educational career. Manual training, weaving, sewing, music, were added to the curriculum, enabling the boys to make tables, bookcases, rack and waste baskets for the school, while in the dispensary many needy folks were instructed and aided.

In 1924 an Epworth League, a Queen Esther Circle and Home Guard Band was organized, and sixteen of the students joined the Methodist Episcopal church, all of which indicated that the teaching of Erie Home had begun to make a definite imprint on the community. The high school was developed and graded to meet the State requirements for accrediting, and graduates became teachers in local schools. A dispensary has been maintained with the help of the students and is especially appreciated by the people from the hills of Kentucky from which every day aid is given to women who come from long distances for consultation with the nurse in charge. One hospital wrote, "We want all the students you can send us. They are the most dependable nurses we have ever had."

How the Work Brings Better Days.

Aiken Hall is now used as a dormitory and administration building. Each teacher serves as advisor to certain girls for the year and "Honor rooms" are given for best grades. The school states as its purpose: "This school exists for the purpose of training children to work with their hands, to understand with their

Handcraft Class in Epworth School
Class in Typewriting, Olive Hill

minds, to love with their hearts, and to worship with their souls."

Erie Home at the present time is used as a boys' dormitory and houses the Fireside Industries, which now have ten looms in the weaving room. This beautiful work is not done for income only, but for the preservation of the old and beautiful art and for the cultivation of the artistic appreciation of the pupils.

The development of the work at Olive Hill is now and will be in the future a testimonial to Mrs. Madison Swadener, the cultured and artistic Christian woman who as Bureau Secretary has served so long and faithfully this mountain section of Kentucky.

So The Woman's Home Missionary Society does good Americanization work, not only in the crowded city among the foreigners, but it goes on the same errand to the forgotten frontiersman in the mountain cove, in whose veins flows the purest blood in America.

OUR CHARGES

- Children's Homes
- Esther Halls
- Evangeline Home
- Alaska
- Porto Rico
- Dominican Republic
- Spanish Southwest
- Leper Work

CHAPTER V

Be Strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not, fight on! To-morrow comes the song.
—*Maltbie D. Babcock.*

Children's Homes

Mothers' Jewels Home

Our Most Famous Children's Homes. Shall the new Mothers Jewels Home be on the frontier for orphans, or in the South for illiterate girls? This was the burning question in 1887, when the sixty-four Conferences were trying to decide where the funds for the tiny tots were to go. The agitation had come because of the now famous letter written from a little boy from Taunton, Massachusetts, referred to under Children's Work.

As a result of this lovely letter, each boy and girl in The Woman's Home Missionary Society was asked to earn one dollar, and also to pay the annual dues of twenty-five cents, in order that the dream of this boy in Massachusetts might come true.

By 1888 one thousand dollars had come from small stock holders so Mrs. Ida Clark and Mrs. F. A. Aiken went out to interview the citizens of York, Nebraska, a western city of 5,000 population, with well-equipped schools, churches, and homes, which boasted that there was not a drop of liquor sold in the place. A farm of 160 acres had been given in the previous year by Dr. Armstrong, of Park Hill, Nebraska, who had himself started a small orphanage by gathering fourteen homeless children together. Here was started the institution in which we take pride to-day. York having been recommended by the committee. The Park Hill farm was sold and a farm at York purchased. The farm house was called York Cottage, a dormitory was added and by 1891 Mr. Boswell Spurlock and Mrs. Spurlock were in charge of a family of thirty children.

Enlargement was necessary in four years, and Mrs. Negus, the chairman, aided by her assistant, Mrs. Annie H. Woodcock, was all too soon pleading for more room. The ages of the children were from seven to seventeen, to whom was given industrial training in farming, dairying, dressmaking and typewriting. The older children were taken to town to school, while the younger were taught at the home. Through the years many children of many nations have been housed here. Two of the earlier ones are Wacika, (little one), a child from the Sioux Indians, who was rescued by a missionary, and Ivan Penkoff, who came from Alaska only to die of tuberculosis. As the years passed and need developed York Cottage became first the hospital and in 1915 "the baby fold."

The farm grew to 175 acres and its buildings were known as Memorial Hall, a three-story brick building; Boys' Dormitory, kitchen and dormitory, Stave Cottage used for the kindergarten, and the old York cottage.

To this was added Hamley Pavilion, which was erected on the two and a half acres of land given by Father Hamley for the "children's own flower garden," a laundry and heating plant were added, and the gift of another farm made Mothers' Jewels Home worth $50,000.

The Years Bring Happy Outcomes The time came when in mature lives was reflected the training at York, as boys and girls graduating from high school, went from college out into business life and made good. Mr. Spurlock remained in the home, though in 1922 Mr. and Mrs. John Calvert came to be the active "parents" to the large and lively household.

Spurlock Cottage was the first unit of an elaborate plan for enlargement and delighted children and supertendent, since it cared for more people.

"We have 106 children, but alas! our walls will not stretch one bit more," and similar cheerful, yet desperate remarks came from the superintendent, who also said, "We teach our children sports, teach them to play fair, to win if they can, but to be good losers."

Naturally such a plea had its effect, and one of the

mothers Jewels Home
York Nebr.

Enjoying Hamley Pavilion at Mothers' Jewels Home

first Jubilee buildings to be completed was Mills Cottage, named for Mrs. E. M. Mills, who had been the understanding, sympathetic Bureau Secretary since 1916. The dedication was in April, 1929, exactly thirty-nine years after the little old home first opened its doors to lonely children. To this lovely new building, which is the second unit in a cottage plan, came the twenty babies from the old cottage. For the first time in the history of the Home there is adequate seating space for 150 children in a spacious dining room, which will also serve as auditorium and assembly hall.

Burwell Spurlock is now ninety-two years of age and is spending his last days in the home he nurtured for so long. Children come and go, and their sweet voices are music to his ears, their affection affords comfort and balm to his spirit in his declining years. Scattered far and wide through many states are men and women to whom he had taken the place of father, and who will cherish his memory and teach his name to their children as one to be honored. It must be something more than accident that children from the Mothers' Jewels have almost without exception developed into useful citizens. There was little of beauty, nothing of luxury, and few of what are wont to term "advantages" for the young lives grouped in the home in those earlier years. But always there was "Uncle Burwell" with his high ideals to urge his boys and girls to hitch their wagons to the stars.

Nearly 1,500 boys and girls have been given shelter and training in this home through the years, and to-day these sons and daughters all over the land are reflecting credit and honor on their foster mother.

Sager-Brown Orphanage, Baldwin, Louisiana

Negro Orphans Have Their Chance.

"Suffer little children to come unto me" was not said to the child of white skin alone, but to the child on the slopes of Bethlehem, in the huts of Africa, as well as on the city streets of the world. Therefore it is not strange that a Negro orphanage came under the care of the Bureau for Children's Homes in 1916, with sixty children who needed mothering.

A wrecking company offered The Board of Home Missions $100 for the privilege of tearing down and removing a school house, one dormitory, and a print shop which belonged to the plant known in the Methodist church as Gilbert Academy.

Instead The Woman's Home Missionary Society took the property, expended $18,000 for repair and equipment, and has to-day a schoolhouse valued at $8,000, where 250 children may receive training, a library valued at $4,000, a cottage at $3,500, and an old dormitory valued at $3,500; all of this, with a barn and thirty-one acres of land, gave to the new owners a property valued at $44,800 by the actual reckoning of a conservative Southern builder and banker.

The day school began to have its influence in the community immediately, since heretofore there had been little discipline and lax attention to studies in the public school. The religious life of the children in school began to be influenced by the half-hour of religious teaching required by our Board, and even the smallest child learned much of the Bible, and how to translate its teaching into living.

A tropical storm and a Mississippi flood in 1926 did great damage to the property and brought typhoid germs as well, but it also made the orphanage headquarters for the Red Cross, which came at the Government's order to serve in this area.

All work, whether in classroom or field, is planned with the idea of developing the physical and mental life of the child. One great need was to teach the children an appreciation of their own race, so a speaking contest in the auditorium of the school, where only selections from Negro writers were used, put into the thinking of the children such themes as "The Party," by Dunbar, and "America Come Back to God," by Tyler.

Through the years the lives of scores of people have helped in the building of character in this little Negro orphanage, but probably the quietest, calmest, most helpful and devout life lived before the children has been that of Mrs. Karlene McLaurin, a fine product from a Negro school under our Society.

The future is bright for such an institution where the aim is "A Cloister Home for the Negro Race," and where, according to Mr. H. C. Seidel, the superintendent, we have every chance in the world to make our influence count for the upbuilding of a sorely burdened people.

Peek Orphanage

Child and Farm; a Proper Pair.

A good many years ago a bride and groom came to a fine farm outside of Polo, Illinois, to build their home. The farm prospered, but no children came to gladden the hearts of the folks who lived in the small house under the wide spreading trees. There was a neighbor, Mrs. Shumway, who was the confidant of Mrs. Peek, and these two dreamed a dream. Years passed and when the childless couple went out into a home "not made with human hands," a will was discovered expressing the desire that their home might become a beginning for a Children's Home under The Woman's Home Missionary Society.

A bequest from the neighbor, Mrs. Shumway, was in litigation for a time, but in 1916 through the little wicket gate children entered, and the old farm house was made glad at last with the sound of childish voices. On the 156 acres of land "they raise their own" milk, butter, eggs, chickens, and vegetables for the children and workers.

Then came the usual cry, "room, room, more room," because homeless children from Chicago's Juvenile Court and from detsitute homes were seeking shelter.

Permanent homes were found by the children in some cases, as they went out during the vacation time to work for the farmers and won their way into the hearts of their employers.

The teaching in the home has always been quiet, reverential and devotional. The boys and girls of high-school age attended school in Polo, while the smaller children crowd the little county district school and constitute almost its entire enrollment.

The Jubilee Provides More Room. With the coming of the Jubilee hope came to Mrs. Margaret Franks, the local, faithful, watchful chairman of the committee that at last adequate room would be provided, and in April, 1930, a $50,000 modern, beautiful brick building was dedicated on the Peek farm. The old farm house had been moved and redecorated, and now is the boys' dormitory, while the new building houses the girls, the teachers, the kitchen and dining room. Mr. and Mrs. Slater are in charge of the boys' cottage and the farm.

On dedication day two lovely incidents occurred. At a signal all the children stood and sang simply but thoughtfully, "I would be true, for there are those who trust me," and eyes grew dim as men and women in the assembly saw not only the fine purpose of the children, but their own responsibility in bringing the desire to fruition. Later there entered hurriedly into the hall of the new building, because he had been delayed, a splendid youth who was introduced as "one of our first boys." This lad is succeeding in business, and frankly, smilingly, lovingly he gave to Peek the credit for steadying his early days and teaching him principles of honesty and reverence.

Conference Work—Illinois Conference

CUNNINGHAM ORPHANAGE

URBANA, ILLINOIS

A Mansion That Means Home. Standing on ample grounds on the edge of the city of Urbana, is the fine old home of Judge and Mrs. J. O. Cunningham, given to The Woman's Home Missionary Society in 1895, to which as the years have passed were added dormitories, a dining room, and play rooms.

To the lives of the children, besides good schooling, has been added the religious background of a normal Christian home. Doubt may be expressed about this being a normal home when it is known that in 1909-10 there were 103 children under the several roofs, and that there were twenty-two cases of measles, but mother care, good food, and the sympathy of the children made even such a scourge homelike.

Enlargement has made possible additions to the staff until a superintendent, an assistant superintendent, six department matrons, three teachers, a cook, a laundress and a farmer constituted the working force who serve 103 children.

Started as Conference work, Cunningham Orphanage came back from national status in 1921 to the care and interest of the Illinois Conference, in whose territory it has developed and served for thirty-four years.

WATTS DE PEYSTER HOME

TIVOLI, NEW YORK

A Child's Hudson River Paradise. Overlooking the majestic Hudson, ninety-nine miles north of New York City, is a building which was originally planned for a boarding school. A devout Episcopalian, General John Watts de Peyster, bought this house and presented it to The Woman's Home Missionary Society, and in 1894 it opened its doors as an Industrial Home for Homeless Girls. Thus did an Episcopalian honor his Methodist parents, in the bestowing of a magnificent property valued at $60,000, with room for 150 girls and ample grounds for their healthful surroundings.

Located as it was so near to New York City, large numbers of girls were glad to escape from miserable surroundings to this paradise of fresh air, sunshine, and a comfortable home.

At the Annual Meeting in Chicago in 1900, Mrs. Morgan, the chairman, announced a bequest of $15,000 for the care of ten girls, from Mr. William L. Hodge, of Montana, as a memorial fund in honor of his wife.

The home did as other such undertakings have frequently done. It sent its older girls out to the high school and cared for the schooling of the smaller children within its own walls.

Founder's Day became a historic occasion, to which 300 guests often came in loving, enthusiastic appreciation of the work done by student and teacher. In 1925-26 the devoted friend and benefactor of the home, Mrs. Mary Fisk Park, gave the last report of the work that for thirty-three years had been on her heart and mind. She was sad at its closing, for each piece of furniture, each loved book and picture held memories dear to her. In this report Mrs. Park says, as she told of the distribution of the furniture, "Our list included Brewster Hospital, Ethel Harpst Home, Bancroft-Taylor Home, Philadelphia Deaconess Home, Ellis Island, Irwin Grant Girls' Home, New York Salvation Army." Then came the characteristically unselfish words: "We refer again to the wonderful care our children have had and tell you that in thirty-three years only two of the household have died. This is a tribute to our Bureau Secretaries, our superintendents and their staffs, to the committee which has so loyally supported our fine chairmen."

MOTHERS MEMORIAL CENTER

CINCINNATI, OHIO

This Reaches Mothers' Hearts. In the story of Glenn Home is the mention of the great desire on the part of Mrs. W. F. Anderson, wife of the resident Bishop of Cincinnati Area, to have as a part of the equipment of Glenn Home, a Mother's Memorial Center. This dream became a reality in 1920, because many of the Society's members everywhere were happy to send to Mrs. Anderson the name of their own mothers along with a modest memorial contribution.

As soon as the first floor was finished, sixty little tots came to the sunny kindergarten. As the building grew, interest grew, and mothers' clubs, English classes and industrial clubs became demonstrations of Christian Americanization work.

Bishop Hartzell and Bishop Anderson dedicated the $20,000 building on January 10, 1922, and the clinic, day nursery, sewing classes, and clubs celebrated royally. A photograph of the clinic was sent to London for exhibit at the International Day Nursery Convention, and was designated as "The Federal Clinic in Cincinnati."

Through the activities of the center with the children, the burdens of many tired mothers have been lightened, since over a hundred were gathered each week in the kindergarten, day nursery, and various classes. The Babies' Milk Fund Association gave the services of a doctor and nurse, so that two hundred and fifty children have been cared for at the clinic.

The First-Aid class was popular, the Daily Vacation Bible School enrolled sixty-nine boys and girls, children went with workers to the Fresh Air Farm, a Bible class and sewing class were on the list of activities. Because of changed conditions in the neighborhood, this home was closed in 1927.

BALTIMORE CONFERENCE—Children's Home, Washington, D. C.
ERIE CONFERENCE—Children's Home, Sheffield, Pennsylvania.
PITTSBURGH CONFERENCE—Elizabeth A. Bradley Children's Home, Hulton, Pennsylvania, and Louise Home for Babies, Pittsburgh, Pennsylvania.
SOUTHERN CALIFORNIA CONFERENCE—David and Margaret Home for Children, LaVerne, California.
WYOMING CONFERENCE—Children's Home, Binghamton, New York.

Girls Homes

Glenn Industrial Home

Many Ministries At the City's Heart. In an old yellowed clipping from the Cincinnati *Enquirer* of March 13, 1892, nearly a column and a half is given over to an article on Glenn Industrial Home, under the caption "Growth," and with a sub-head, "The Most Popular Society Fad of the Hour." Reading on, one finds that Miss Margaret W. Howard, a graduate of Boston School of Domestic Science, is the teacher. The aim is to teach a class how to provide food which will give "the largest amount of nutrition for the smallest amount of money." Then in this old clipping is a story which makes one in the year 1930 with its sophistication sigh for the days of 1892.

"One girl told the teacher with glee how she had made the biscuits at home, and they were so much better than the cook's that papa wanted her to make them all the time. Here is success indeed." Then the writer sagely remarks, "When the bread of a nation is well made it will be time enough to look after the pastry." After this glimpse of how the industrial element was appreciated, it is not surprising to discover that at one time 200 school girls came for regular instruction in cooking. But let us start at the beginning.

A four-story, brownstone-front palace furnishes an unusual setting for missionary endeavor. When in 1891 Glenn Home was opened in such a building, on a good residential street, The Woman's Home Missionary Society felt that it had made an ideal approach to city mission work. The property cost $12,000 and the purpose was "to prepare a home for those who labor in the city, to help prepare missionaries for service, to co-operate with other organizations in furnishing industrial training and securing employment for poor people, and to be used as a depository for clothing and delicacies for the sick."

Blessed Drudgery's Daily Round.

Later, the Big Four Railway gave the use of two buildings for a branch of Glenn Home. Among the first enterprises was the Cincinnati Cooking School, which resulted in the establishment of cooking classes in the high and elementary schools of the city. The department work done was religious, with Sunday school and evangelistic services; educational, with three kindergartens; industrial, with three sewing classes, an industrial club for girls, a technical class for boys and two kitchengarden classes; missionary, with an auxiliary of The Woman's Home Missionary Society, mothers' and children's clubs; and general social work. A boarding department was added in 1897, and fifty girls who had a wage below ten dollars a week were invited to come into this model home and be safe from the danger that was frequently found in cheap boarding houses.

In 1916 the name Esther Home, which is now beloved all over the land, was given to the building which was purchased on West Seventh Street. Of its price $1,000 was given by the Queen Esther girls of The Woman's Home Missionary Society. The old building became in turn a kindergarten, mothers' club, day nursery, club and reading rooms for west side women, and Friendship

Home, and is not to be forgotten, nor are the plans for a Mother's Memorial as a part of the equipment, which were in the thinking and planning of Mrs. W. F. Anderson, the wife of the resident Bishop of the Cincinnati Area.

The remodeling and furnishing of the new building came in 1927, and in one year ninety-four girls from ten different States came under the gracious influence of the home. Many are able to take courses in the various schools to fit themselves for larger usefulness.

The atmospere of a cultured home prevails in the well-furnished house to which our missionary daughters gladly invite friends, and to which the women of our Woman's Home Missionary Society bring visitors who conduct vespers and otherwise contribute to the home life.

Girls of other years are coming back to the only home they have known, some bringing husbands and children. Surely the aim "to furnish a Christian home to the business girl away from home," has been met and another generation will call the work blessed.

Evangeline Home

Migrants Famed In Song and Story.

Down in Louisiana in the Evangeline Country are French-speaking people, descendents of the first Acadians, who present a problem similar to that of other neglected people in the South. Here, in a territory forty miles long and thirty miles wide, live 28,000 people, ninety percent of whom are nominally Catholic. Of these 28,000 only eighty-five percent of those over twenty-one years of age can read or write, while fifty-five percent of those of school age do not attend school, although Louisiana has a compulsory school law. The majority of the people are so little in sympathy with their church that they are practically without church affiliation.

In 1919-20 only eleven graduated from the high school in that parish. In 1922, on the campus of a Methodist school, Evangeline Seminary, Basile, Louisiana, a cottage was opened which accommodated eight girls and a superintedent. Thus a new work was launched. Girls came who ranged in age from twelve to twenty-six years of age. Some English-speaking girls availed themselves of this home and the school.

In 1923-24 the dormitory came to be known as the Evangeline Home for Girls. Six of the nine girls were entirely supported by The Woman's Home Missionary Society. These girls would not have had any education but for this aid. Mrs. Florence Landon was a "real mother" to the girls, giving them training both in home, school, and church that would fit them for better service in later life.

Then came a devastating fire, and a campaign for a new building was immediately put on by Dr. Louis M. Potts. At the end of six weeks $52,500 was secured in pledges, and the town of Opelousas made a proposition to give $20,000 and a building site of thirty acres, if the school would move from Basile to this place. This offer was accepted, and in 1924, under the presidency of Dr. C. W. Rodgers, a new institution was opened. Soon the temporary building was overtaxed, for eighteen girls came, ranging in age from ten to eighteen, and ranging in education from the first grade to college freshman. This was due to the merging of the Gulf, Southern, and Southern Swedish Conferences. Again a change of plans were made whereby Evangeline School was merged with Blinn Memorial College at Brenham, Texas. Thus Evangeline Home passed into other hands, and French work was discontinued by our Society except that "the survey committee from The Woman's Home Missionary Society reported that there was plenty of dormitory space for prospective students at Brenham; and that the French girls—mostly scholarship girls—neither could nor would go so far to school, and would perhaps not be happy as a class among prosperous German students."

It was therefore decided to open a home near the center of the Acadian district, where they might have the advantages of a good high school, receiving tutoring and assistance in the home. This home was established at Welch, Louisiana, and was continued for one year. It was then decided to discontinue the project temporarily, or until it would be possible after the Jubilee, to put enough money in to make it really worth while.

Hobbs House

A Home For the Lonely City Girl. Following the experiment at Glenn Home a need was felt for a similar institution in Chicago. The girl away from home living in a hall bedroom became a serious problem, not only because she was away from home, but because her wage was small. The desire to establish a Christian Home was at last realized when, just outside "the Loop," on the near northside, Mr. J. B. Hobbs, an old and honored resident of Chicago, gave his handsome stone-front mansion for the housing of the employed girl. As soon as the doors were open, thirty girls sought the comfortable shelter of the old house.

Then came similar needs in all the great cities of the land. It was soon admitted beyond dispute that the word "Home" was not the proper title for such undertakings, since from long usage that word carried with it the "institution" or charity idea. Thereupon, every such center over the land was renamed "Esther Hall." Chicago was the first to change the name of its home, and Hobbs House became Esther Hall.

The latest development came in October, 1929, when Alma Mathews House, New York City, and the Cincinnati Esther Hall were placed in a bureau called "Homes for Self-Supporting Girls and Women," under the care of Mrs. U. B. Gillette as secretary.

In each home is a competent, sympathetic matron, who mothers the girls and manages the establishment. Many girls think of these Esther Halls as their only home, so weddings are frequent, and the day has come when husband and children come back with the old "Esther Hall" girl as to a beautiful shrine.

ESTHER HALLS

And Other Homes For City Girls. These are homes maintained by The Woman's Home Missionary Society of the Cnoference indicated.

They are homes for low-waged girls in the cities, who find in them a Christian home for from five dollars to seven dollars a week.

Wo-ho-mis Lodge, Wichita, Kansas (Southwest Kansas Conference), established 1922-23, when a home for fourteen girls started. In 1924-25, Harriett Campbell Home was added, caring for twenty girls.

Shesler Hall, Sioux City, Iowa (Northwest Iowa Conference), was founded 1925. It has a capacity of twenty-three girls. It was repaired in 1928-29.

Flower Home for Girls, Toledo, Ohio (Ohio Conference), established in 1910 as a deaconess home, it became in 1919-20 a home for the protection of wage-earning girls in the city. It has been much enlarged and now has accommodations for fifty girls.

Detroit Esther Home, Detroit, Michigan (Detroit Conference), was opened in 1921; a three-story brick building dedicated to girls under twenty-five years old with a wage less than sixty dollars a month. In 1924-25 a new building was opened and the bigger and better home now can care for about fifty girls.

Esther Home, San Diego, California (Southern California Conference). This home was established in 1920.

St. Paul, founded 1919 (Minnesota Conference), 1919-20. The former deaconess home at St. Paul developed into a home for girls as well as for deaconesses, and in one year furnished a Christian home for thirty-eight girls.

Esther Hall, Des Moines, Iowa (Des Moines Conference), was founded in 1925, and housed eighteen girls.

Grand Rapids Esther Home, founded 1918, Grand Rapids, Michigan (Michigan Conference), was opened in 1918, at Aldrich Deaconess Home. It has forty girls.

Wo-ho-mis Lodge, Baltimore, Maryland (Baltimore Conference), was opened in 1919 with accommodations for twenty-two girls. Board and room was given at that time for $4.75 to $7.00 a week.

Women over thirty years old or who earn over fifteen dollars a week are not accepted.

An adjoining property has been purchased, which makes room for a total of sixty-seven girls.

Esther Home, founded 1921, Birmingham, Alabama (Alabama Conference), was opened in 1920-21. It was equipped to serve twenty-five girls.

Alaska

Jesse Lee Home

Child Wealth From "Seward's Folly." When Secretary Seward was retiring to private life, a public dinner was given him, at which he was asked, "Mr. Seward, what do you consider the most important act of your career?" Without hesitation he replied, "The purchase of Alaska."

Then after a pause he said, "But it will take two generations before the purchase is appreciated."

The story of this new empire, which contains one sixth of all the land under our flag, is weird, distressing, and yet amazing.

From Government reports come the following items: "In less than a week after the United States flag was raised at Sitka among other businesses that claimed its protection were 'two drinking saloons and two ten-pin alleys.' The first record of present-making to native chiefs by the 'commander of the new department' was 'a few bottles of whiskey.' Some years ago nearly a whole tribe on the Northwest coast perished from starvation because their winter stores had been exchanged for a cargo of whiskey."

The Women Led the Way. The usual order of procedure was not followed when The Woman's Home Missionary Society began work in Alaska. In the South its industrial homes supplemented the work of the church boards. In Utah it worked side by side with the church, organizing Sunday schools within the church. But in Alaska it preceded the church by ten years. Dr. Sheldon Jackson, then Commissioner of Education for Alaska, in 1886 asked that the organization establish an industrial training school to give such education as would enable the natives to fight intelligently the diseases which were developing and depleting their ranks. He provided 160 acres of land, and hoped to send some students to the United States. The money began to come. One woman sent a dollar which she had saved for twenty-five years as a memento of a brother fallen in war. Twelve dollars and a half came from the sale of stones from a little farm. Two children sold a pet lamb. Desks, sewing machines, an Estey organ were pledged. A thousand dollars came to name a chapel—the Eliza Jane Baker Chapel. From San Francisco came timber, furnishing and supplies, and in 1886 the Society announced "our Caleb and Joshua had taken the promised land" and Prof. J. A.

Tuck and wife went to Unalaska, and Rev. J. H. Carr and wife to Unga, 900 miles north of Unalaska.

In 1890 material for the Martha Ellen Stevens Cottage, a memorial to Mrs. Carr, arrived on a boat at the Unga Mission. When put up it was instantly filled. The General Conference decided it was unwise to co-operate with the Government with school work, and advised The Woman's Home Missionary Society to retire from Alaska. Later our Society, believing it held a grant from the Government of 160 acres, began again to make arrangements for a suitable house. The Government built a school building by ours, so the women decided to go ahead in spite of the advice of the General Conference, and by 1896 the new Government guilding and the new Jess Lee Home were finished. A terrific storm rendered both buildings unsafe, but these were repaired and work continued until 1905 when the Government closed all schools. With the coming of a white population, liquor came disguised or packed as catsup, bay rum, pain killer, Jamaica ginger, rubber boots, onions, sugar, and numberless other articles.

Natives were helpless before the white people, who absorbed sealeries, fisheries, fur and deer industries, creating a need for missionaries even greater than before the coming of these whites. One of the missionaries, Miss Agnes L. Soule, returned to the States and there, in July, 1898, married a Dr. Albert Newhall, who came back as teacher, physician, preacher, making in every way a fine, inspiring missionary. The need for a hospital had long been felt, so a marine hospital was put up by the Government, but soon closed. When an epidemic of measles took thirty lives, it was decided by our Society to start a hospital on the cottage plan.

In 1904 a hospital and boys' dormitory was completed, with a dispensary, named the Eliza Kingsley Arter Dispensary, in honor of Mrs. Frank A. Arter, daughter of a bishop, wife of a leading layman of the church, and herself active in our work as Conference President, Bureau Secretary, and Trustee. This plant was the only one of its kind in all the northern territory, and its cases ranged all the way from earache to tuberculosis. New-born babies were cared for in humane ways rather than in the old way of being tightly bandaged and hung from the ceiling for forty days, while mothers went about their work almost immediately after the birth of the children!

Housekeeping In the Arctic. At Jesse Lee, through its boat named the "Perchment"—after the friend who made its acquisition possible—the long winters were made bearable by the bringing in of supplies of food, lumber, and fuel. The boys were taught to cut grass for the silo. Fish were caught and preserved. Kelp was used as fertilizer. The girls "laid away" berries, eggs, butter, salmon, and a thrifty home was maintained. The pauperizing of the natives by our Government continued until by 1908 living conditions were very bad. Another problem arose when the Carlisle Indian School closed its doors to the Jesse Lee girls in 1902, and our graduates became the prey of white men who were living in Alaska a life without home restraint.

Here again Dr. Newhall and his wife were invaluable, as they literally did everything to employ the time and interest of the young people. Dr. Newhall was a fisherman, with knowledge of traps, lines, catching and salting fish. He was a carpenter, painter, farmer, blacksmith, counsellor, lawyer, and accountant. His wife was nurse to mothers and babies. She drilled and trained children, and was visitor in the native villages. In 1917 the death of Mrs. Newhall, who had given her best years to Unalaska, did not keep Dr. Newhall from continuing to be the leader and friend of the Alaskan.

Results of a Memorable Visit. In 1924 the President of The Woman's Home Missionary Society, Mrs. W. H. C. Goode, and the Recording Secretary, Mrs. J. Luther Taylor, went to Alaska on an official survey trip, to select a site for a new institution which should combine the work hitherto done by Jesse Lee at Unalaska and by Lavinia Wallace Young Mission at Sinuk. The town of Seward was selected, where the Chamber of Commerce not only gave 107 acres of land, but cleared the ground, and soon new buildings came into form in front of Mt. Goode and Mt. Taylor, named in honor of the official visitors. On Government boats the twenty-two children from Nome and the sixty from Unalaska arrived, and soon 100 happy children were being trained at Seward to be the leaders of the Alaska of to-morrow.

As the record of Jesse Lee closes, it is worth while to note that in forty years 500 girls and boys have come to womanhood and manhood under the protection of our Woman's Home Missionary Society. Stories of how they have made good read like fairy tales. One of them, a fine part-Eskimo girl from Herschell Island, left the old orphanage at Unalaska, finished her high-school studies and took nurse training at our Rapid City Hospital in South Dakota, and since it was not wise to return to Alaska, she remained in the States, was married, and to-day has a lovely home, beautifully kept, which reflects the teaching of her early days in Alaska. This was Jennie Alexander.

Another student, a boy whose hunger for knowledge was discovered during twelve years of life at Jesse Lee Home, worked his way to the United States on a steamer, went to Northwestern University, at Evanston, Illinois, specialized in music, and became proficient in piano and pipe organ and is now on the concert stage.

Benny Benson, Flag Designer. Benny Benson is one of the 125 students at Jesse Lee Home, where there are eleven freshmen, five sophomores, three juniors, and a senior. He was the winner of the prize offered by the American Legion for the best design for the Alaskan flag (see story at end of chapter). Benny's future education is assured by the Territorial Legislature, which has honored him with a scholarship in the Alaskan College. There he will specialize in dairy farming, and in some future day be able to put back into young life the vigor and health he learned to value at Jesse Lee Home, where there is a farm, a dairy, a fishing boat. The children have schooling from kindergarten through high school, and the superintendent, Rev. C. T. Hatten, and his wife, by their fine home influence, are sending out youth mentally and morally strong because they have been taught a love for practical religion.

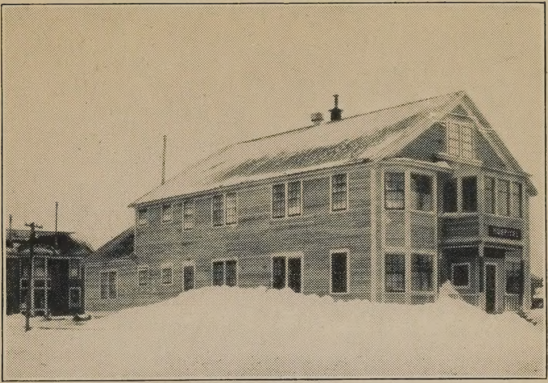
Hilah Seward Home and Orphanage

Eskimos, Reindeer, and Us? With the opening up of Alaska, sulphur mines, and quartz mines were discovered in Mount Makustia, and even the ocean shore was found to be graveled with gold. Cape Nome district became a prospector's field and, true to Home Missionary traditions, out from Nome, in 1906, went two missionaries, Mr. and Mrs. M. A. Sellon, from Jesse Lee Home at Unalaska.

The work was among Eskimos, a people who had never come under the influence of the Greek Catholic Church. The temperature was low—so cold that people wore furs and slept in fur bags.

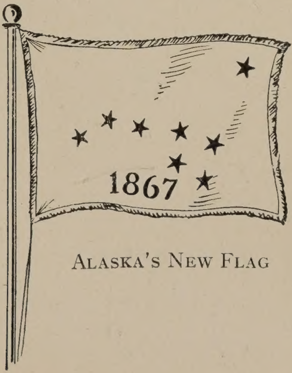
Here Hilah Seward Industrial Home and Orphanage was built in 1907, with five thicknesses of paper and timber. All windows were double, chimneys were made fireproof and the building was artificially ventilated. This mission was named after Secretary Seward's cousin. The missionaries realized that some other industry than fishing must be opened, so they arranged to borrow 100 reindeer from the Government, promising to train three boys for each 100 reindeer cared for in Alaska, the training to be done by Dunnark, a Laplander. Later The Woman's Home Missionary Society began to buy reindeer at five dollars each, and the project interested the women of America so much that from this novel undertaking receipts in 1915 were $500, and in all there were 40,000 reindeer in Alaska. Sinuk Mission had 341 deer, one half of which belonged to apprentices, and in 1918 a hundred little fawns were born.

In 1919 there was not only an epidemic of the dreaded influenza, but a fire which destroyed the entire building and contents. Two little children perished in



Maynard Columbus Hospital

Benny Benson (Seated)



Alaska's New Flag

the flames. Injured teachers and twenty pupils were taken to Nome, where they with other orphans were cared for in an emergency hospital until the day came when they, with the children from Unalaska, boarded a Government boat which had been placed at the disposal of The Woman's Home Missionary Society, for the new home at Seward Alaska.

Lavinia Wallace Young Mission

Still There's Gold In These Sands. Lavinia Wallace Young Mission at Nome was named for the California woman who was first Bureau Secretary for Alaska. Again the story of growth is strange and almost weird. The Board of Home Missions and Church Extension, on October 16, 1913, leased an unused building at Nome to our Woman's Home Missionary Society for a dollar a year, and the Society thus came into possession of a church and parsonage.

Since Nome was then the Mecca of Alaskan Eskimos, The Woman's Home Missionary Society, in 1914, built a large gymnasium, with gallery for spectators at athletic meets, where natives gathered to get report of dog and reindeer races. A store-room and housekeeping rooms were added and a ministry to Alaskans during the long winters was begun.

A workshop was needed, so the business men of Nome presented it to the mission. Here sledges and boots were made and repaired, and some carving done. Boat service was made better for this section, first by the "New Jersey," which was lost in a storm, and later by the "Jewel Guard," a gift from the Juniors of the organization. Folks walked twelve miles to the church to hear the sermon preached by Rev. W. F. Baldwin, and the music by an Eskimo choir. The work with forty children in the home and the administration of the work of the church was all done by Mr. Baldwin and his devoted wife, aided by three workers.

Miss Mary Green, a graduate of Lucy Webb Hayes Training School, went out in June, 1921, to be a teacher, and as the years have passed her duties have enlarged until she is now spiritual advisor and visitor to camps and villages, where she teaches mothers to care for babies, prepare food, and make their homes more comfortable.

The club house is a community center; the church is prospering, Mrs. Baldwin trains Eskimo girls and women in song and dramatics, and Mr. Baldwin, the superintendent, says: "As long as the town exists the children of the North will seek its opportunities for labor, its bright lights of pleasure, its contact with white men. As a consequence the need for our Woman's Home Missionary Society mission here is just as urgent as ever. Among the three hundred Eskimos living in Nome our church draws to itself a faithful band of members, who look forward each week to the church services and attend eagerly every service that is held in their church. The leavening influence of our church goes out to villages miles away. Dog teams bring in whole villages to attend the special Christmas and Easter services. This is their only touch with God's church through the year, and they are hungry for the Word."

Unalaska Mission

Getting Pretty Far Northeast! When Jesse Lee Home was moved to Seward, Rev. A. M. Lambart and wife came to minister to the Aleuts, who are largely Greek Catholics, steeped in superstitious practices on a level with the outcasts of India and Indo-China. By preaching, visiting, baptizing children, dispensing food, literature, and supplies, these missionaries have planted the seeds of good will.

During six months of the year our mission is home for 350 officers and boys of the United States Coast Guard, since Unalaska is the summer base.

One sailor said, "I shall never forget the little mission. The voice of the minister and the sound of the tumbling waves brought me very close to my Creator."

When the village is without a doctor or nurse, our missionary goes out with his first-aid kit. Low moral conditions, illegitimacy, low standards of living, disease, drunkenness, make work needed and difficult.

Dr. Lambart says, "We must win the children and youth from a religion that destroys rather than builds; make them Christians and American citizens instead of adherents to a foreign country and religion."

In an old yellow letter written to Mrs. W. P. Thirkield and signed by Anna F. Beiler, are these words which will give to modern readers a glimpse of the early conditions:

"I think it is one of the hardest of mission fields. The people have been taught that outside of the pale of the Graeco-Russian church there is no salvation and we are looked upon and even spoken of by the priests as 'sheep in wolves' clothing—as heretics.' The priest told me it would be better for those children to be beaten and bruised, even killed, or lead a dissolute life than to enter our mission because when they entered our fold it was spiritual death.

"It is the old Bulgarian fight over again, but under our flag. They are a priest-ridden people; nothing but the gospel of the Lord Jesus Christ will save them. Virtue is the exception, and we often have to do good to the children in spite of the parents. Not only Unalaska but all Alaska is a fruitful field for mission work, and I am rejoiced that our Missionary Society has at last put in an entering wedge, even if it did wait until the cry of *Gold!* aroused it."

Maynard Columbus Hospital

Healing Where Doctors Are Scarce. A gift of $1,000 from Mrs. Horace J. Maynard, of Columbus, Ohio, added a hospital to the equipment at Nome, which, from 1913 to 1918, grew to five buildings—a church, parsonage, gymnasium, workshop, and then a hospital. Influenza in 1919 brought to the mission eighty-eight orphans whose parents died of this dread disease, at which time the gymnasium became an emergency orphanage, with Miss Bertha Saville in charge, followed by Miss Luez V. Walthall. Of the hospital, a grateful physician says, "The work of this hospital cannot be excelled by one twice its size elsewhere, for there is no other place in this entire area where hospital care is given for either the white people or the natives."

To the influence and vision of Mrs. D. B. Street, of Washington, is due the fine new hospital which was built at Nome in 1921. Material from Government buildings at Fort Davis was given to our Society by act of Congress. The buildings were wrecked, and from the salvage a hospital, which is the pride of Nome, was built, 40 x 80 feet long, two and one-half stories high, which in 1923 was raised to three full stories. A nurses' home is occupied by graduate nurses from the States. There are sterilizers, X-Rays, apparatus and a dental chair in this hospital, it being the only fully equipped hospital within a radius of 1,000 miles. The pride and appreciation of the people of Nome was substantially expressed when they took care of extensive repairs. The nurses are welcomed in the homes of native women, teaching them to care for children and to protect themselves from disease. Patients come by dog team, horse team, boat, train, and aeroplane. Three hundred cases were treated in one year.

* * * *

The following poem was written by one of the pupils of Jesse Lee Home, where Benny Benson, the boy who came to the shelter of the orphanage at four years of age, was awarded the American Legion prize for having designed the best flag for Alaska. The prize which Benny was given was a Howard watch, made of native gold, with his design for the flag worked out in tiny gold nuggets, and the inscription, "Awarded to Benny Benson, Seward, Alaska, as first prize in American Legion flag contest, whose flag was accepted by Alaska as its official flag."

"Eight stars of gold in a field of blue.
Alaska's flag—may it mean to you
The blues of the sea, the evening sky,
The mountain lakes and flowers nearby;
The gold of the early sourdough's dream
The precious gold of the hills and streams.
The brilliant stars of the Northern sky,
The 'Bear' and the 'Dipper' and shining high

The great North star with its sturdy light,
Over land and sea a beacon bright—
Alaska's flag—to Alaskan dear,
The simple flag of a last frontier."
—*Marie Drake.*

Porto Rico

Nature's Loveliness and Human Need. Almost the size of Connecticut, roughly rectangular in shape, Porto Rico has 400 people for every square mile of its area, which is saturation point for an agricultural land like this. The greatest problem is "over-population and under-feeding."

Since the American occupation, the population has continued to multiply, but the food has grown scarcer because the small land owner, who formerly raised citrus fruits, green vegetables, coffee, and tobacco, has sold his holdings to American sugar and tobacco corporations, and is himself now working as a day laborer, for an average yearly wage of $150. This class, illiterate, starved physically, constitutes three-fourths of the 1,500,000 population.

Porto Rico raises about half of the food it needs. Staples, together with lettuce, cabbage, and tomatoes, are imported from the United States. American housewives tell us that they make it a rule to be at the market when a ship comes in, so that these vitamine foods may be secured for their children. But who is worrying about the vitamines for the naked Porto Rican child out in the island, fortunate if he gets one meal of beans and rice each day, without even a plantain for vitamines?

The Board of Home Missions of the Methodist Episcopal Church is experimenting in its boys' school at Hatillo with the producing of just such food. The Woman's Home Missionary Society, in its great institution, the George O. Robinson Orphanage, has a trained Porto Rican domestic science teacher, whose business it is to give the children proper food.

Nevertheless, let us consider some cold, hard, awful facts about over-population, poverty, disease, child abandonment, beggary, crime, insanity, and death.

The Price of Poverty and Hunger. Infant mortality is two and one-half times that of the United States. In one awful section in the capital city of San Juan, eighty-two percent of the people live together without the sanction of the law. Between the years 1925-28 there were 33,596 children born out of wedlock. No one will be surprised to learn that thirty percent of such children die under seven years of age, while eighty-three percent have the dread disease known as hookworm, which has killed as many as 1,200 people of Porto Rico in one year. In this same section ninety-five per cent of the children give a positive reaction to tuberculosis. Governor Roosevelt tells us that many of the 230,000 children who attend school, out of 439,000 of school age, go without any breakfast except a cup of strong, black coffee of the land, and are therefore underweight. Worse still, he says that two-thirds of the children are both undernourished and underweight, and seventy percent have poor teeth, since milk is too expensive for the poor people. There is hope and help near at hand because Gov. Theodore Roosevelt is making it possible for land to be bought back by the native Porto Rican, and he is interesting our United States in the child life of the island over which the American flag floats.

George O. Robinson Orphanage

"An Oasis of Love and Help." With its cocoanut trees swayed by direct ocean breezes, its palms and flowers green and bright as only tropical vegetation can be, George O. Robinson Orphanage for girls, in San Turce, a suburb of San Juan, is a veritable oasis in the beautiful island—an oasis of love and help for the "least of these."

Started in 1902, this industrial school for girls was established on five and a half acres of ground purchased by The Woman's Home Missionary Society in 1906. The name recognizes a $5,000 gift from one of the noteworthy benefactors of our organization, Mr. George O. Robinson. The building was erected in 1907, with large

Learning the Value of Vitamines at George O. Robinson School

schoolroom, dining room on the first floor, two dormitories and four teachers' rooms on second. Later a cottage, called Yates Cottage, was added for industrial work, and a play pavilion.

Two girls, Miss Mercedes Munez and Miss Josephine de la Riveria, went to Lucy Webb Hayes Training School for training in kindergarten and domestic science, and are to-day on the faculty of the enlarged school housed in the Gertrude Orvis Building, which came to fruition in 1922. It contains rooms for fifty girls and the teaching staff.

Newark Conference, recognizing the spiritual work which came to be a natural element in the day's routine, set apart, in 1925, a chapel called the Woodruff Chapel, in honor of the first Bureau Secretary to Porto Rico, Mrs. May L. Woodruff, placing in it a beautiful Bible and hymnal, while Troy Conference presented a silver communion set.

At the present time a student from the Union Seminary of San Juan comes regularly to Woodruff Chapel for one service each Sunday, and recently seventy girls were received into the church.

Just Before the Hurricane. In 1927-28 to the Gertrude Orvis Building was added a long-covered veranda on the second floor, and a kitchen was built separate from the house. Cement walks were put in all over the grounds, a cement wall was placed around the five and one-half acres by the Home Guards and Mothers' Jewels, the Kellog-Bourne Casa de Salud (house of health or hospital) was built. The various improvements increased the capacity of the school to 100 girls. Then came the dreadful storm of September, 1928, which tore off the roof of the main building, injured the others until all walls were water-soaked, uprooted sixty beautiful cocoanut palms, and cut telephone connections and electric wiring.

Two years later the whole property was once more clean and beautiful, with its roofs replaced, its walls scraped and redecorated, all woodwork cleaned and painted. The palms, planted when Mrs. Woodruff was

Secretary, were still serving, but in a new form, as, cut and stacked in piles in the rear of the grounds, they waited their opportunity to make the fire in the big outdoor oven where thrice a week eighty loaves of bread are baked for the girls.

Mrs. J. C. Murray, the superintendent, has been at her post for nineteen years, and her influence and that of her husband, who died while in residence at George O. Robinson, is at work in the lives of the girls who go out into Porto Rico from this lovely school and home. Girls are entering high school, kindergarten college, and nurse training, and the Porto Rico of to-morrow is in their hands as they go out not only for business life, but for home making and Christian living.

Day Schools

A Simple Service Sorely Needed. In 1901 the superintendent of the Porto Rico Mission gave McKinley Day school at San Juan to The Woman's Home Missionary Society, on condition that the Society would provide the teacher. A deaconess who had been studying Spanish met the condition, and in two years there were 150 children in the school. Then a kindergarten was added, since the public schools by that time were caring for the ages which had been represented in the day school.

A branch of the McKinley kindergarten was then opened at Puerta de Tierra, and called Woodruff Day School and Kindergarten, followed soon by another at Ponce, with a Porto Rican woman to teach the children who had been crowded out of the public schools. This was later named Fisk Day School.

On Viques Island, which is known as the Methodist Island, was started a fourth day school, by a girl trained at McKinley. This was later moved to Arecibo and named Williams Day School, in honor of the then National Corresponding Secretary.

The public school system of Porto Rico does not provide kindergarten training in the public schools; so that the need for the kindergarten continues. Girls from George O. Robinson are taking the training and make excellent teachers.

In 1923 the Woodruff School was moved to Barrie, east of San Truce, where it occupies a fine room built by our Board of Home Missions. Sunday-school work was added to the week-day school, and native pastors beg for the trained workers for service with little churches in neglected spots.

Lunch time in the kindergarten is not only a happy time but a necessary time, since in many cases it is the first food the child has had in the day, and our Home Guard and Mother's Jewel children are doing a great service in Porto Rico as they furnish the money for these lunches.

Miss Helen Huffman, a daughter of a pastor who, with his son, are doing valiant service in Santo Domingo, is in charge of the four kindergartens, with their 200 little boys and girls. She is adequately trained, and is teaching habits of mental and physical conduct through songs, games, and study. To see these bright-eyed children stand to pledge allegiance to our flag, gives one courage and hope for the Porto Rican American citizen of to-morrow.

Santo Domingo

The Island Where Columbus Rests.

A fine piece of interdenominational co-operation began in 1920 when The Woman's Home Missionary Society joined forces with the Boards of Home Missions of the Northern Presbyterian and the United Brethren churches, as well as our own church's Board, for work in a new and needy field in the West Indies. This resulted in the organization of the Board of Christian Work in Santo Domingo. The population on this island is about 1,000,000, and there is one physician to each 8,700 persons. Many villages are without any medical service of any kind.

The nature of the new work was medical, educational, and evangelistic, and centered in the capital city, Santo Domingo, San Pedro de Maveoris, and at La Ramona, all on the southern coast.

Starting with an American director and minister, two American nurses from Wesley Hospital, Chicago, two Porto Rican ministers, and an evangelist, the work developed amazingly, so that soon an auditorium for church services was built and another preaching point established. Medical work was appreciated, as is shown by the record of 1,000 patients a month. Bishop Francis J. McConnell, after an official visit, said, "I have never seen so much done with so little money. The success is due to the fine spirit of co-operation."

We Share a Noble Enterprise. The hospital at Santo Domingo City is called the Hospital Evangelico, and when in 1924 the United States marines withdrew from the island the doctor at the hospital was the only American physician in Santo Domingo. He was kept busy, not only in hospital and clinic, but with the care of patients at the sugar centrals. In one month he had 2,143 patients in hospital and clinic. Baby clinics were added, and the task of training Dominican nurses began. A day school was opened in San Cristobal to augment the very inadequate primary instruction given by the Dominican government.

"The look forward is to a new hospital, since the success of the work is now an embarrassmant," said Mrs. Lillian Leonard as she turned over the work to the new Bureau Secretary, Mrs. F. C. Reynolds, of Washington.

The hospital is now called Hospital Internacional, and the visitor entering will find nine graduate native nurses, eleven pupil nurses, and two probationers, working with a devoted staff under Miss Katherine Fribley, the superintendent, whose genius and devotion have had so much to do with giving Santo Domingo this house of service.

Out-service at the hospital is given to fifty to sixty patients daily, who come in ox-carts, on donkey back, and other crude forms of transportation from all points of the island. Each pays fifty cents for medicine. There is a dental clinic, too, but the place that delights the soul is the baby clinic, the only one in the island, where the mothers receive careful physical attention.

A new building is still being prayed for, and in the thinking forward plans a splendid building will rise on the ground already purchased and waiting.

Spanish Southwest

"Down by the Rio Grande." When the traveler enters Mexico from the American border he is suddenly impressed by a sense of contrast. He sees poor land, poor live stock, few comfortable homes, and deep poverty of the people.

The Mexican people, because they are proud of their Indian ancestry, are not becoming American citizens with any great rapidity. Los Angeles, with 100,000 Mexicans, naturalizes only two or three each year, while El Paso, with 50,000, has granted citizenship to about five each year for five years. But since the children are born on American soil, time is helping to settle the matter of citizenship.

Of course wages are better, clothes are better, homes are better, food is better; but, after all, it is education that matters most. Twenty-five per cent of the adult Mexicans in the United States are illiterate, but the children, in spite of segregation and discrimination, have a finer chance.

"However," to quote Dr. Charles Thompson, in his leaflet "Enter the Mexican," "at many points, particularly in the larger cities, the buildings and teachers assigned to the Mexicans, are fully the equal of those which the Americans enjoy. Evening English classes to aid the men are a common feature. And for the Mexican mother shut away in her room, there is the 'home-teacher,' who calls upon her, and arranges classes in home-making, baby-care, cooking, sewing, and English, at hours in the morning or afternoon which are feasible for the burdened housewife. Wisely directed vocational education is increasingly available for the young people."

Our mission schools are still needed, and the vision of the early secretary of the Bureau, Anna Kent, of East Orange, is justified. With devotion unsurpassed, she gave herself to the training and care of these Spanish girls. Visiting the field first in 1891, Mrs. Kent expended herself and her money in extending and expanding this field.

Of this territory Dr. Thomas Harwood, who was identified with its mission work for thirty years, says, "In a pueblo of 1,000 souls, which has been under Roman Catholic care for 300 years, only two young men were found who were able to read and write."

Harwood Industrial Home and School

For Our Mexican Child Citizens. As early as 1850 a Mission Secretary of the Methodist Episcopal Church went into New Mexico on a missionary errand. The first Methodist Episcopal Church was erected in 1870 at Santa Fe. The Woman's Home Missionary Society entered in 1887, establishing an industrial school at Albuquerque, in a rented house, sending a Bible reader and two missionaries out among the Mexican people. Mrs. Annie Norton and Miss Ida Brimmer went under the direction of Mrs. F. J. Willing, Bureau Secretary, "to raise up native teachers who will repeat in the little villages their lessons on religion and the industries."

By 1896 a substantial brick house was built and named for those great friends of the Mexican people, Dr. Thomas Harwood and his wife. The house opened with fifty girls, and Miss Ellsworth Apperson as superintendent. Everybody, Protestant, Mexican, and Catholic, became interested in the undertaking.

Mexican friends helped irrigate the grounds and garden so that trees would grow, the telephone company put in a telephone, business men sent checks, Conference Woman's Home Missionary Society sent desks, chairs, maps, and a blackboard. The girls were slow intellectually, but devoted, and the years brought encouragement, so that by 1905 an addition was built to the home and a small building for contagious disease placed on the grounds. High school work was added in 1921, and many girls were turned away because the enrolled already filled the building to its capacity.

Another Great Jubilee Project. Then came the new building as a part of the Jubilee Building Program, $130,000 being set aside for Harwood Girls' School, which was the name selected for the new structure, built this time in a newer, better section of Albuquerque. Miss Vera H. Zeliff is the happy superintendent who cares for the 100 girls. The Emma Dailey Gymnasium is a part of the new equipment, named for the faithful Secretary of Young People's Work, Mrs. Emma Dailey, of Philadelphia.

Of these girls, Miss Florence F. Anderson, a former superintendent, wrote: "At present we have ninety-one girls at Harwood—most of them are Spanish-speaking, ranging in age from five to nineteen. I am fortunate enough to come into contact with every girl in the school, though my work is chiefly concerned with departmental work in the eighth, ninth, and tenth grades. This year I have two classes in the Bible, one meeting five days a week, and the other three days a week. Recently I heard this statement, 'One cannot come to the foreground unless one has a background.' Many of our girls become real leaders in their own communities, and it is our job to provide that background of character which will make them the right kind of leaders. When I think of our great opportunity here at Harwood and of our great responsibility, I feel very humble and pray God that I may make the most of my opportunity to influence the girls with whom I come in contact.

What Manner of Girls Are These? "I wish you could know them as I do—just lovely, normal girls—quick to discern what is true and sincere, and quick to discover what is pretense. In my four years at Harwood I have seen some of the girls develop from rather unpromising, indifferent individuals to girls with lovely personalities, real sympathy and many talents. The growth is gradual, but none the less evident. All year the girls have lived in the atmosphere of a Christian home. Bible study, daily devotions, and taking part in the devotional meetings of our three leagues and the church school, all of these have been giving our girls a background in Christian experience, preparing them for the Easter season. The week before Easter they attend the evangelistic services at the Spanish Methodist Church. This is a time of decision for many of our girls, and their decision to be Christians really means something to them. Please remember our work in your prayers."

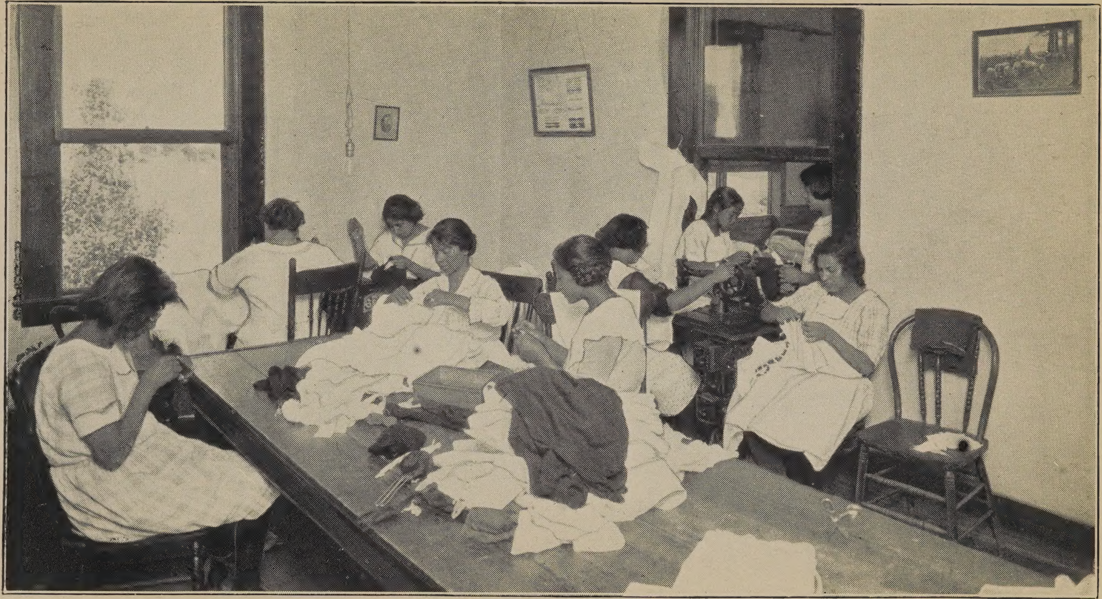
At a recent commencement program the large graduating class gave a very creditable program. The titles of some of the speeches are most illuminating and interesting, and bespeak for these young Spanish-Americans a large place in the development of the Southwest. Cannot The Woman's Home Missionary Society have a mother's pride in such titles for papers and addresses as "The Work of Methodist Women," or "Women in Music"? Does not an interest in "The History of New Mexico," or "Helen Keller," betoken not only good training, but good understanding and good evidence that the dreams of those first missionaries are coming true?

Mary J. Platt Industrial Home and School

Training Hand, and Head, and Heart. Mrs. Anna Kent, Bureau Secretary, sent Miss Cora Buschman to Tucson, Arizona, in January, 1905, who with Miss Isabella Horton, deaconess, started the work. In November, 1906, a school was opened in a five-room cottage. In 1907 the school moved to larger quarters, with twenty girls enrolled, some of whom lived in tents pitched in the yard. In December, 1906, land was bought, and in 1910 a building was erected on the present site, accommodating fifty-five girls and eight workers. There are now ten of these girls attending public high school and maintaining a high standard of scholarship.

Of fifty-seven girls in Platt in 1930, only eleven are from Tucson. Ten came from fifty to a hundred miles away, thirty-six from one hundred miles or more.

The desire for education among the Mexican girls increased rapidly and the problem is to find space for all



Mending Day at Mary J. Platt, Tucson, Arizona

who ought to come. The City Board of Education, of Tucson, loaned the use of an old high-school building until the fine large building, accommodating fifty girls, was built, and even now there is always a waiting list.

The girls, younger than those of Frances De Pauw School, have no high-school work, though the older girls may attend high school while living at the home. Here, as in our other homes, the girls learn by doing, and the work of the house is done by them under supervision. They attend church at the Community Center established by the Board of Home Missions and Church Extension, which is near the Mexican quarter. The girls are bright and attractive, many of them are ambitious, and some are gifted. One girl has won all the medals awarded by the Woman's Christian Temperance Union in their contest except the diamond medal, for which she is preparing to compete.

Rose Gregory Houchen Settlement and Freeman Clinic

At the Gateway of Old Mexico. Of the Southwest and the work of The Woman's Home Missionary Society, Bishop Mallalieu said, "It is of the utmost importance that you possess this field for Protestantism."

Therefore, in 1888 Miss Ida Brimmer was sent to Las Vegas, and to her aid came two workers whose names were honored by the Society at its fiftieth anniversary: Miss Nellie Snyder and Miss Mary Tripp. In a rented building instruction was given in all branches to pupils of all ages, from grandmothers to tiny tots. Miss Snyder retired from this service in 1901, and Miss Cora Buschman, with a Mexican girl who had been trained at Harwood School, took charge until this station was transferred to Tucson, Arizona, where it became the Mary J. Platt School.

During this time Miss Tripp, zealous in good works, had reached out to Las Cruces, where she labored from 1893 to 1898, then to El Paso, where she established a large and interesting school with seventy-five girls, in connection with the church. Not until 1912 was the much-needed building erected, which was to serve more as a settlement than as an industrial home.

Mrs. Rose Gregory Houchen gave $1,000 as an evidence that she saw the need in this border town, where, as Mrs. Kent expressed it, "the current of sin and ignorance sweeps past our door."

Mothering Both Mothers and Babies.

In her report of 1916 Mrs. Ward Platt, who was the Bureau Secretary for Spanish and English for New Mexico and Arizona, told of a playground, a kindergarten, social service, and mothers' meetings, where talks were given on the care of children. An employment agency was operated, and there was also an industrial school, where education was given in handcrafts at a nominal fee.

Under the leadership of Mrs. Adelaide Hudd, of Detroit, the Spanish work in the Southwest made steady growth. In 1928 she became a member of the Board of Trustees, to be succeeded in this work by Miss Laura May Robinson, who in her first report said that all the usual activities were carried on, but that special emphasis was placed on religious instruction.

Freeman Clinic had been expanded and enlarged, and an extra nurse placed in the neighborhood. This clinic, established in 1921, in a small adobe building adjoining, has been a great force in drawing the people to the mission, and in many cases to the Saviour. Two rooms are fitted with hospital beds, and there are clinic and waiting rooms besides.

This little house of mercy is named in honor of the National Treasurer of The Woman's Home Missionary Society, Mrs. J. H. Freeman, who succeeded Mrs. Ward Platt as Bureau Secretary of the Spanish Work in the Southwest.

To-day a neighboring visitor goes in and out of the Mexican homes, finding many ways to help the people. The building itself provides a home for Miss Brandeberry, the superintendent, and her corps of workers, and rooms for the various activities. A kindergarten of fifty little children, most of whom speak no English, is an interesting sight. There are classes for girls and boys, besides various clubs and industrial classes for adults. Upwards of 9,000 lives have been touched by the settlement activities. Over 4,000 persons, chiefly women and children, came to the clinic for medical aid in one year, of whom 1,000 were patients for the first time.

A Clinic Which Preaches Christ. Before these people, who are nominally Catholic, can be helped, their prejudices against Protestantism must be broken down. They have been taught to fear and to hate all who are out of their own faith.

Of the work, it is said, "Freeman Clinic is more than a place where the physical is cared for. Our assistant, who is a Mexican, never allows an opportunity to slip by, but seeks occasion to speak for her Christ to our people who need him so much."

The Clinic is being enlarged now to take a few maternity cases, under the care of an additional nurse. The first baby born in the little new maternity hospital on March 21, 1930, was named Mildred Marie, and was dressed in baby clothes sent by an auxiliary in Rock River Conference, the home of the present Bureau Secretary, Miss Laura May Robinson.

Frances De Pauw School

In the Borders of Movie Land. This home had its origin in a small Sunday school connected with Grace Church, Los Angeles, Calif., under Mrs. A. M. Whitson, who acted as superintendent and teacher. In 1899 the work was moved to a better location and a sewing school and preaching services under a regular pastor were established.

More room was needed, so Mrs. Frances M. De Pauw gave the use of a large nine-room house rent free, with insurance and taxes paid for three years. At the end of one year she was so satisfied with the work that she gave the building to the Society. Even then Mrs. De

Pauw's interest did not flag, and large gifts came from her hands as need required.

In November, 1900, Frances De Pauw Industrial Home and Boarding School for Spanish-speaking Girls was opened, with Miss Margaret Tripp, who had had large experience in Mexican work, as the superintendent, and Miss Jennie Mathias, who had taught mountaineers of the South, as her assistant. The institution continued to grow until an acre of ground on Sunset Boulevard was purchased and a two-and-a-half story building erected to accommodate the fifty girls and the workers. The school, with songs and rejoicings, moved into its new building on Thanksgiving Day, 1902.

A little later Miss Tripp was obliged to rest, and Miss Mathias took her place, a position she has held for twenty-five years. But all too soon the building was not large enough, so a five-room cottage was built, the gift of Mrs. Whitson, named for her brother, Morrow Cottage, and in 1921 another building was added, giving accommodation for 125 girls and the instructors.

But These Also Must Move. The home is one of the most complete and attractive homes of this Society. The girls are trained in domestic science and the work of the home is done by the girls themselves. It is a model of neatness and comfort. The city of Los Angeles has been creeping nearer every year, and now Frances De Pauw Home stands on the busiest boulevard of Hollywood, Los Angeles' best-known suburb. The location is no longer entirely satisfactory, and the increased valuation of the property has made it possible to remove to Lamanda Park, where there still further enlargement will be possible, and where our girls may attend the Spanish Methodist Church.

Mrs. J. Q. Williams, writing the history of Frances De Pauw School, says:

"The advantage and need of an institution like Frances De Pauw in a locality with so large a Mexican population as Los Angeles and the Southwest can never be fully estimated. It has long stood as a great light-house to the Mexican girl, and it has become the ambition of many to enter its doors of learning.

"The instruction consists of a grammar school course, as taught in the city schools; a high-school course, mainly domestic arts and commercial work, Red Cross nursing, dressmaking, millinery, and music.

"The school is endorsed by the Social Service Commission of the city, and without doubt stands at the head of the list as is claimed by its warm friends."

The girls nearly all become active Christians, and with few exceptions carry the ideals of Frances De Pauw into practical life and are raising the standards of Mexican life.

San Ysidro, California, Tia Juana, Mexico

A Shuttle-Ford Across the Line. For a number of years the only settlement work done in the Spanish Southwest was at El Paso, Texas. Recently a beginning has been made at San Ysidro, California, and Tia Juana, Mexico. These places are close together, being separated only by the international boundary.

The formal social activities are carried on in San Ysidro, which include classes, clubs, and other groupings for children and adults, a kindergarten, and much intimate personal work. Every morning twenty children are taken from Tia Juana to school in San Ysidro in the missionary's Ford sedan, and our Woman's Home Missionary Society is the only active Protestant influence in the place.

At Tia Juana, notorious for its saloons, races, and gambling, which attract crowds from north of the border, the missionary, Mrs. Kathryn Cramp, has classes in English, but her principal work is a varied personal ministry to people of many nationalities. This undertaking has well been called "an adventure in international friendship."

The Class In English

"What Does That Word Mean?" Mexican men and boys, on coming to this side of the line, soon learn that a working knowledge of the English language is necessary if they are to secure even a moderate living in "the States." Hence the class in English in the Rose Gregory Houchen Settlement House in El Paso is a boon to those who without it would be helpless.

The casual visitor here will be at once struck with the evidence of old Castilian courtesy shown, for every man and every boy in the class, without suggestion from any one, stands as the guest enters or passes out. Perhaps no better conception of the teaching and its value can be secured than from specimens of actual class work. In view of the natural tendency of all Spanish-speaking people to consider work with the hands degrading, and to do as little as possible, the wise teacher introduces suitable antidotes from time to time. One night, for instance, the pupils were asked to bring the word "lazy" into written sentences. Here are some of the results:

"The lazy are often poor."

"I think a lazy fellow is not useful for his famillears neither for himself."

"When I come later to the class I am a very lazy."

"If a person do nothing he a lazy one."

"The Mexican donkey is very lazy."

Other word combinations illustrate some of the difficulties of the foreigner in studying English:

"We must be patient, and we will learn English by and by."

"Every night at my English class I pick it up some remembers."

"I am thankful for all the what God sends me, the same good that bad; because so must to be."

What kind of fatalism is involved in this last view is not altogether clear. But it is certain that those who "pick it up some remembers" night after night, not only of the English language, but of the Scripture reading and prayer that accompany the lessons, are learning far more than either they or their faithful teacher can now realize.

Leper Work

"Room for the Leper; Room?" Since 1500 B. C. leprosy has been a dread disease. In Bible story and ancient art from as early as 1516 the desperate, hopeless attitude towards the disease is told. With modern times came chaulmoogra and hope. People still fear it, but it is not looked upon as necessarily contagious since sanitary precaution has lessened this danger. Hospitals of modern type are rendering great beneficial service in controlling the ancient disease. At Carville, Louisiana, in Marine Hospital No. 66, the first United States hospital for lepers, established in 1921, are five doctors, fourteen nurses, two chaplains, and two hundred clerks and laborers who devote full time to the comfort of the patients—all of whom are looking forward to the day when they shall pass the rigid test and be dismissed, cured. Since 1921 500 patients have come from almost every state in the Union. In addition to medical and physical aid, religious services are held by a Catholic and by a Protestant chaplain to whom our Woman's Home Missionary Society, through the interest and work of Mrs. May L. Woodruff contributes a part. This Protestant chaplain, Chaplain A. Preston Boyd, tells us in his last report that there are 310 patients receiving treatment daily. Every Friday evening is devoted to music, to which Mrs. Boyd gives her undivided attention, developing programs of quartettes, solos, anthems, and a good orchestra. Mrs. Boyd and Dr. Boyd have made over 10,600 calls; have buried eight patients, administered the Holy Communion fifteen times, and written over 300 letters. These devoted folk have seen twenty-five people go out not only cured of leprosy, but saved from everlasting death, having accepted the Christ who heals body and soul.

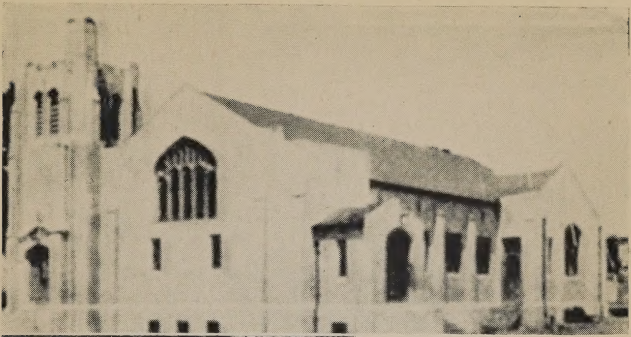
Leper Work In Porto Rico

To a wind-swept island in the harbor of San Juan The Woman's Home Missionary Society began sending supplies and medicine for lepers in 1921. Here they ministered constantly, with supplies, until 1925, when the leprosorium was moved to the main island, where they are well housed and treated by competent physicians. Students from the Union Theological Seminary hold services regularly; tracts, magazines, and Spanish papers are distributed.

Since 1927 the work of The Woman's Home Missionary Society has been discontinued with the coming of a new day and new hope into Porto Rico, and the Government cared for such patients in a modern hospital in which is modern equipment used in an up-to-date manner. With the coming of Governor Theodore Roosevelt this group of sufferers as well as all others has had not only a sympathetic understanding but a sympathetic care.

A lady missionary who has been on the mission field eighteen years, where she contracted leprosy, has just arrived at the hospital. She is well educated, a good singer and Bible teacher, and will be a great help. We must pray for her as this is a very burdensome trial to her, and a sore disappointment in her life work.

Mrs. Cousines, wife of the first Protestant chaplain, wrote to Mr. Danner as follows: "Sunday was my introduction to our people, a day I shall never forget. As we went up to the little church door a burst of praise met us as the lepers sang "We will keep the joy-bells ringing." It just made me feel ashamed of my poor, selfish Christian life. The church was quite full, and those poor suffering ones, oh, so eager to hear the Gospel message, gave close attention all through the service. They had decorated the church very prettily with flowers and plants. This was their mute welcome, but it was most eloquent. In the evening, the same earnestness was shown and so passes this memorable Lord's day, at the close of which, as we knelt in our little home, we thanked God for having brought us here."



CHAPEL AT U. S. MARINE HOSPITAL NO. 66 FOR LEPERS, CARVILLE, LA.

CHAPLAIN A. PRESTON BOYD

MRS. A. PRESTON BOYD

HOW WE WORK

Bequest and Devise
Citizenship and Temperance
Stewardship
Evangelism
Mite Boxes
Supplies
Permanent Funds
Perpetual Membership
Thank-offering
Day of Prayer
Interdenominational Relationships
Council of Women
Mission Study

CHAPTER VI

Give Us To Build

Knowledge we ask not; knowledge thou hast lent;
  But, Lord, the will—there lies our bitter need.
Give us to build above the deep intent,
  The deed; the deed.

—*John Drinkwater.*

Bequest and Devise

Gifts That Outlive the Giver. The question of the right use of money is one that God's children need to consider with conscientious care. To this department, about which little is written, first came Mrs. Richard Dymond in 1906, whose obligation was to advise with persons of wealth about bequests or gifts. The Annuity Plan has always been the plan most advised, since it provides for the use of one's money while living and a sure placing of it when its benefits are no longer needed. Many of the buildings we have to-day were given to the Society on this plan.

Later the financial aspect of this plan brought its care naturally to the National Treasurer, Mrs. H. C. Jennings. When it needed more care than a busy treasurer could give, it was assigned most fittingly to a woman who had given largely to The Woman's Home Missionary Society on the Annuity plan. This was Mrs. George O. Robinson, whose benefactions will long continue to bless the Society which she has served so many years.

During the period of the Jubilee, gifts have actively been sought on the Annuity plan, and the secretary, Mrs. John H. Race, reported in the receipts for 1928-29 bequests of $116,171, and received on Annuities, $67,225, a grand total of $183,396.

Friends of the Society can help materially in the strengthening of this department. The fact that the annuity rate is easily related to the age of the annuitant helps in telling of this opportunity to do missionary work and at the same time make a safe investment of funds. For instance, to an individual fifty years of age the rate is five per cent, while to a person seventy-seven years of age the rate is 7.7 percent and for one who is eighty years of age or over the rate is eight percent.

To those who have the future of the Society in their keeping it is suggested that no better investment of talents and money could be made than to make their plans and their wills in favor of The Woman's Home Missionary Society. In order to do this intelligently, it should be known that when a will says, "I bequeath to The Woman's Home Missionary Society of the Methodist Episcopal Church" a designated amount, that means this is given to the National organization. If the giver intended this sum for her own Conference organization the name of the Conference must be inserted after the name of the Society; that is, "The Woman's Home Missionary Society of the .... Conference of the Methodist Episcopal Church."

Citizenship and Temperance

Not Forgetting We Are Citizens. Frances Willard wrote from the Women's Christian Temperance Union headquarters in 1884: "It rejoices my heart to know that the women of my beloved mother church have at last grasped both oars of the missionary Life Boat. Profoundly interested as I have always been in the foreign work, my heart has often cried out,

> "Pity them, pity them, heathen at home,
> Haste to their rescue, hasten and come."

At the same time it is noteworthy that in all the "model homes" the outstanding task was the teaching of temperance among the people in their own humble homes. From Miss Cowgill, one of the first missionaries of the Society, we have a sad little testimony of the beginnings of one piece of temperance work:

"We now have in New Orleans eight mission schools in which are taught the common branches of study, with daily Bible and Catechism lessons; sewing, prayer meetings, and temperance societies are connected with these schools. Teachers are doing excellent work, and the pupils advancing. But in our temperance work among the young, we do not always have as much of sympathy and co-operation of the parents as we desire. One of our teachers was offered by a parent some buckets of coal if she would not say so much in her class against strong drink. In another of our schools one little girl came to the teacher with tear-filled eyes and said her parents would not allow her name signed to the temperance pledge, 'but,' she whispered, 'I will sign it in my heart.' "

Not until 1905 was the Department of Temperance organized, and at once it attempted with Miss Frances Willard to attack all the evils of the land with Miss Willard's book, "Do Everything," as its guide for procedure. Such items as "the prevention of the sale of liquor on ships," "Sunday closing at Jamestown Centennial Exposition," "Sale of opium and liquor to savage races," and "to continue prohibition among Indians in Oklahoma" show the scope of the efforts of that time.

The Right of Petition. Four great petitions were circulated in 1914, and went to the National Capitol with the backing of seventeen Conference organizations: (1) For National Constitutional Prohibition; (2) For Child Labor Protection; (3) For Reinstating the Bible in Public Schools; (4) For the Establishing of Police Matrons. Pleas for prohibition in Africa were presented at the same time, and real aid was given to rid Porto Rico of liquor.

In this day when leaders of society women are not only heading anti-Prohibition movements, but giving of their means to secure "personal liberty," it is refreshing to note that in those early days, women of The Woman's Home Missionary Society distributed 146,616 pages of free temperance literature, and at least one woman gave $5,000 to help stamp out the liquor traffic. Men were elected to State legislature, after women had the franchise, who were pledged to vote for the Constitutional Prohibition Amendment. The Woman's Home Missionary Society participated in the education of youth by giving medals and prizes for speeches, essays and articles on prohibition.

The Fight For Public Morality. The development of the department from 1905-06 to 1926-27 was in the hands of Mrs. Caroline McDowell, of Pittsburgh. Not only was outstanding leadership given freely, but from her private purse came funds almost every year to augment the appropriation of the Society. In her first report is shown Mrs. McDowell's grasp of the situation, as in a compact form she discussed the situation at Washington. It ended by saying, "The temperance lobbyists at Washington have credited this department with a share of the increased petitions that reached our Representatives in Congress. We sent out 200 each on the various reform measures that were pending."

Among other subjects mentioned are the Littlefield Bill to prevent violation of prohibitory law by interstate commerce fallacies, a bill to suppress liquor selling in Government buildings, the exclusion of Mr. Reed Smoot from the Senate, for continued prohibition among Indians in the new State of Oklahoma, for Sunday closing at Jamestown Centennial Exposition, for a petition to President Roosevelt for a universal treaty among nations to forbid sale of intoxicants and opium to savage races, and for scientific temperance instruction in the public schools.

In the Pre-Prohibition Years. In 1907 the committee was made a department, and in ten years sixty-five Conference Secretaries were materially assisting. Mrs. McDowell quite justly states that The Woman's Home Missionary Society has done its part in winning the passage of the Prohibition Amendment. Great interest was created by this untiring woman in the work among foreign students in America. She set forth the fact that a Latin League Against

Alcoholism and the Chinese Students' Temperance League were formed to protest against the invasion of American brewers.

Working in close harmony with the Board of Temperance of the Methodist Episcopal Church, the Department name was changed in 1921-22 to Temperance, Prohibition, and Christian Citizenship. Law enforcement came increasingly to be stressed in all leaflets and addresses. In 1926-27 Mrs. McDowell made her last report; of peculiar interest is the notation that 9,000 signatures had been secured from young people to support the Constitution.

Citizenship came more and more to receive attention, so it is not surprising that in 1927-28, on the retirement of Mrs. McDowell, the department was changed to that of Christian Citizenship, and Miss Ada Townsend, of Evanston, Illinois, trained and trainer in the League of Women Voters, was made Secretary.

In harmony with the times, this new department has not only stressed the need of temperance, but of law observance. Miss Townsend's first official act was to seek information of the mind of her constituency by questionnaire. Constructive education began in a Reading Contest, and through the broadcasting of high-grade literature on the subject of Citizenship and Temperance. It is not too early to prophesy that from this new yet old department will continue to come pertinent and convincing arguments for a sober, intelligent, informed America.

Stewardship

The Business of Being a Steward. In the official paper of the Society appeared, in early days as now, persistent, patient, ardent advocacy of ideals. The first editor, Mrs. H. C. McCabe, transferred from the chamber of her devout soul the exalted conception that the Christian's duty is to give the tenth unto God to a section in the new magazine which she called a "Sacred Corner." This corner was maintained for eighteen years.

Some idea of the teaching this devoted woman gave may be seen in the following editorial from her pen:

"The labor of bringing about the observance of the tenth is one of the foremost duties of this Society, for is not money the great want of the church in order to save the world? If money is withheld, prayer is withheld. There is certainly something wrong. What can be the matter? Why are the windows of heaven shut, and the King's servants—why do they go begging over the land? Is it not because they have taken their own method and set aside God's?"

Teaching Ourselves to Give. In 1889 the Board of Managers voted the appointment of a standing Committee on Systematic Beneficence. The first chairman was Mrs. James Mather, of Hyde Park, Massachusetts, appointed in 1891, who, after serving six months, reported giving out 2,240 pieces of literature, 210 tracts (notice the name) and pamphlets, having written many letters, made four addresses, and written articles for papers.

To the vision of this woman we owe the plan of seeking not only co-operation with the Conference Corresponding Secretaries, but with a "co-operating committee" in any Conference, who should "be held responsible for active service in the department," and in 1896 she reported what seemed a miraculous achievement—aid from seventy-one Conference Corresponding Secretaries, the most encouraging one being from old Cincinnati Conference.

Then came in succession Mrs. Samuel Hamilton, of Pittsburgh, and Mrs. Alspaugh, who had been a very efficient Secretary of Systematic Beneficence of the Upper Iowa Conference. Mrs. Alspaugh started out with the ambition to organize in every district as well as every Conference.

Under her administration great advance was made; through a campaign of education, all tithers' names were enrolled by the local secretary, as well as the names of all who read the literature, and, when 1904 came, forty-six Conferences had Secretaries of Systematic Beneficence.

Books That Have Helped Us. Two books began to have a direct influence on the mind of the Society. "The Victory of Mary Christopher," by Harvey Reeves Calkins, and "Partnership With God," by Mrs. Della C. Geggie, of Minneapolis, Minnesota, a great friend of the department, as was evidenced by gifts from her pen and her pocketbook.

Mrs. Alspaugh reported in rapid succession a pledge card and a report blank, and the sale in 1906 of 5,000 copies of "Mary Christopher." An interesting, if now seen to be inadequate definition of what a tithe means was given:

"Very few Christians fail to be convinced that the tithe is the Lord's. Very many are perplexed as to what their income is—the basis of the tithe. This question must be settled in some measure by each individual as each settles his method of Sabbath observance. As it seems to me, all money used for a person except your food, clothing, housing, etc., and all surplus laid up for future use, is our income, and should be tithed. As suggested, the details must be settled by each individual according to his conscience."

After eight years of consecrated service Mrs. Alspaugh gave in her last report, noting that Southern California reported the largest number of tithers, 764; Erie Conference being second with 465.

In spite of the plea of the new Secretary, Mrs. T. J. Reynolds, of Pasadena, who urged women to talk and work for tithing, there came a falling off of interest. In a stirring appeal, Mrs. Reynolds pled that the women "ask God's blessing on this sacred duty," and said the labor and prayers of 14,000 women would do much toward hastening the glad day when Christian people would not only render unto Cæsar the things that are Cæsar's, but would be equally conscientious in rendering unto God the things that are God's.

Mrs. Reynolds chose as her motto "Agitation, Education, and Prayer."

We Speak to General Conference. Then came the departmentalizing of Systematic Beneficence, and a memorializing of the General Conference in 1912, commending systematic tithe paying as a Christian duty, and as affording a solution of the financial problems of the church.

Mrs. Reynolds in 1914 turned the department over to Mrs. John B. Green, of Los Angeles, but not before her triumph had come when the Epworth Leagues throughout the United States began at her instance the study of Christian Stewardship.

The department's name now became the Department of Christian Stewardship, and a strenuous effort was made to secure a secretary in every district and auxiliary in the fifty-two Conferences where the department had been organized. One result was evident in the addition of seven more co-operating Conferences, and the distribution of 54,891 leaflets.

Mrs. Green's health not being good, she retired in 1918. She must have reviewed the work with a thankful heart, for that was the year when the church sent out the call, "A million tithers in Methodism." It was the year also when Harvey Reeves Calkin's great work, "Men and Money," reached the minds and hearts and pocketbooks of many Christians.

Mrs. E. W. Mathews, of Columbus, Ohio, came to the department in 1920, and from then to the present has been its efficient, untiring, enthusiastic Secretary.

This Education is Continuous. The department has developed into one of the most important in the Society. The education of our whole constituency has been advanced through the wide use of great books, such as "The New Christian, A Partner with God"; "Dealing Squarely with God," by Dr. Ralph S. Cushman; "The Stewardship of All Life," and "Speculating in Futures," by Dr. Luther Lovejoy; a set of booklets, "Stewardship in the Light of the Cross," by Dr. Gilbert S. Cox; and "The Deeper Meaning of Stewardship," by Dr. J. M. Versteeg.

An enrollment banner was urged in every Conference

Missionaries of Present Time

Missionaries of Early Days

to further the plan of securing Conference officers, if possible, who were Christian Stewards. A page in *Woman's Home Missions* was set apart for the department (and read by eager women), each month, to promote methods and plans for the enlisting of young folks through the use of playlets and stories.

A Theme For Every Year. The orderly mind of Mrs. Mathews gave to the department a theme for each year's work, announced by an attractive subject and emphasized by an appropriate text. For 1923 the theme was "Stewardship Evangelizes Enthusiasm," and the Scripture text was, "Return unto me and I will return unto you, saith the Lord of Hosts." Another year the slogan was "Unwrap Thy Talent," and the parable of the talent was used to arouse thought. "The Book of God," a special project in 1924, showed 47,679 names enrolled, sixty-five Conferences reporting, in twenty of which every officer was a tither. A most attractive playlet and ceremony was written by Mrs. Mathews at this time called "The Feast of the Candles," which made possible a wide distribution of leaflets written by leading advocates of stewardship.

Since the second project in the Jubilee program was Sacrifice, in which Stewardship and Evangelism had equal emphasis, a fine program of education and administration was put on by Mrs. Mathews, as her cooperative share in the undertaking. "Launch out into the deep," was the rallying cry, with the story of Jesus by the Sea of Galilee as the background for prayer and the thought-life. The educational propaganda was carried on by the use of the May Leonard Woodruff Essay Contest.

The Jubilee's Stewardship Objectives. A glance at the beginning of the Jubilee and a comparison with statistics of 1929 should gladden the reader's heart. In 1924 the Book of Gold had 38,997 names. To-day it has 70,577. A complete report cannot be made, but in the Appendix to the present work, which has condensed reports of the Jubilee, a complete list of victories may be read.

The Stewardship slogans for the Jubilee are worthy of note:

1. One member in every five a Tithing Steward.
2. Every Conference organized for Stewardship.
3. Every officer a Christian Steward.
4. Every member to study the Bible every day. Every member to speak to someone of Christ every day. Every member prayerfully to practice His precepts every day.

"Looking Forward" shows plans for the education of youth in systematic giving. In 1930, together with the Department of Evangelism, the Stewardship Department took part in the Pentecostal anniversary by the holding of retreats, which left deep impressions on the spiritual life of those who shared in them.

Evangelism

Remembering Our First Business. Probably no woman living to-day has a part in so many "firsts" of The Woman's Home Missionary Society as has Mrs. Wilbur P. Thirkield. She came to the first Annual Meeting of the Society, and when a secretary pro tem was needed, she was pressed into service. With her great and devoted husband, she began much of the church's Negro work in the Southland.

In the year 1912, when the new and important Committee on Evangelism was formed, she became its first chairman.

In her first report are words that some can hear the dear lady repeat: "This department lays a duty on every person connected with The Woman's Home Missionary Society. It calls for personal service and personal consecration. Let none of the meetings be opened without a devotional service. It is not wise nor safe."

Bible reading was stressed, and for this particular phase of the work Mrs. R. W. Salter, of Chicago, honorary secretary for the International Bible Reading Association, was associated with Mrs. Thirkield.

A Spirit of Consecrated Devotion. The next year the name of Mrs. A. C. Peck appears as secretary, and for fourteen years this talented woman from Denver brought a nobly compelling consecration and devotion to the task. In her very first report she emphasized the devotional hour in the monthly meeting. But to this she added proposals for the Morning Watch, the Quiet Hour, and Noontide Prayer. She urged that pastors be asked to preach on personal evangelism, and that the subject be presented in prayer meeting, church school, Epworth League, Ministerial Conferences, summer schools, etc. In this first report are recorded sixty-six co-operating Conferences.

The text for this standing committee through the years has been, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts," and real spiritual awakening has come to women and Conferences. Here again the spirit of co-operation prevailed in the planning. In 1926 Bishop Henderson said of the work of Mrs. Peck, "It fits in very well indeed with the program of the Forward Movement adopted by the Department of Evangelism now being organized by the Board of Home Missions and Church Extension."

The program included a personal invitation to each member to enter into solemn covenant with God, to endeavor to win at least one soul each year to Christ. A page in *Woman's Home Missions* gave the secretary added opportunity to preach and bless women desiring spiritual messages.

Making Spiritual Work Specific. As the years slipped by, emphasis was placed on the need for spiritual leaders, and the re-establishment of family altars. The Board of Managers approved Good Friday as Decision Day in all the Homes and Schools under its management, and even in the inception of this observance Mrs. Peck reported more than 200 of our youth who had yielded their lives to God. "Shut-ins" were added, and by 1920-21 work was established in seventy-seven Conferences, the leaflets distributed numbered 50,386; 50,098 calls were made, evangelism was presented 4,406 times, and 2,465 women indicated their purpose to give their lives to God's service.

At the beginning of the Jubilee Celebration, Mrs. Peck announced as the goals of her department:

1. Leaders. Ten thousand Spirit-filled leaders with organizing ability, to serve as promoters of evangelism.
2. Soul winners. Fifty thousand women who have covenanted with God to yield their lives to Him, and to enlist other women as Christians and missionary-minded workers.
3. Intercessors. Fifty thousand women in prayer circles, united in prayer for the unsaved of the United States, and for the needs of the Society.
4. Bible Study and Distribution. Fifty thousand women in Bible study classes, and 150,000 Bibles and portions distributed.
5. The Family Altar. Two hundred thousand family altars in the homes of members.

Mrs. Peck, retiring in 1927-28, reported 21,072 conversions; 22,600 intercessors; 121,599 Bible readers; 11,030 family altars re-created in the eighty Conferences co-operating.

"I Must Be Measured By My Soul." Mrs. Samuel W. Grafflin, of White Plains, New York, became the next Secretary of Evangelism. The three women who have been at the head of this department have been "little giants," all small, dainty women. But they were all great women, as is evidenced by the progress of the work they all loved. Mrs. Grafflin, with characteristic modesty and graciousness, gave her predecessors all praise and credit as she took the work, and announced as the Scripture slogan, "Let not him that girdeth himself in his harness boast himself as he that putteth it off," and with a prayer for Pentecostal power on her lips began a leadership which should reach the goals set by Mrs. Peck and make the Nineteen Hundredth Anniversary of Pentecost touch all of life.

The first year's work of the new secretary being done in the last year of the Jubilee, the goals reached are considered in the Jubilee chapter of this volume.

Mite Boxes

Gathering Up the Fragments. Almost with the beginning of the Society has the little mite gatherer been a definite power in the organized work. Miss Winnie Bayliss seems to have been the first appointee of the Board of Trustees, but to Mrs. W. M. Ampt, of Cincinnati, was given the task of starting active work. Appointed in 1885, Mrs. Ampt reported in 1888 that from the Conferences had been collected $247, which was sent by the same channels as other funds, to the General Treasurer. Then came Divisional Mite Box Secretaries, and, by 1895, Mrs. Ampt was able to say, "Very few Auxiliary Circles and Bands are without Mite-Box Secretaries." Jewel Mite Boxes were especially designed and introduced in 1896 by Miss Martha Van Marter.

Mrs. Ampt continued to be Secretary of the Mite Boxes even after becoming a member of the Board of Trustees, and the sum collected mounted with the years, until 1909 it reached $23,149. At that time Mrs. Ampt retired, giving place to Mrs. E. M. Mills, who reported in her first year $31,228, and closed her service in this department in 1912-13 with $43,603 collected.

Then the name of Mrs. H. G. Earle appears, and the amount steadily mounts until in 1926-27 the peak was reached with the amazing collection of $205,674. Mrs. Earle came to the Jubilee Anniversary with the department still in her care, having reported in 1929, $198,608. This is a falling off of money, but the deficit is in no way caused by lack of loyalty and devotion in the woman who has served so effectively seventeen years as Mite-Box Secretary. It is due to interest in new adventures, under the five-year program of "Looking Backward: Thinking Forward," and when the Fiftieth Anniversary shall have passed into history, the mite box will continue to bless needy folks in America, as it is applied to meeting the pledges to the National Institutions and Conference institutions that have been approved by the Board of Trustees.

Supplies

"Give of thyself. Man's wealth depends
Not on the purse he holds and hoards,
Not on the gift he well affords,
But on the spirit gold he spends."

Eking Out the Preachers' Meager Pay. With the organization of the new society which took as its avowed purpose the task of doing missionary work in the United States, came letters from frontier preachers on hard circuits in the west urging that they be remembered in the plans of the Society. Then, as now, the salary paid to frontier ministers was not a living wage, so there began the custom, which has been abundantly criticized, lauded, hated, and loved, of sending boxes and barrels to the needy preachers, needy missions, and needy schools.

At the first Annual Meeting the value of the supplies was estimated to be $1,540. It was immediately seen that this giving must be systematized, so presiding elders of destitute districts were asked to inquire about persons and places, and report to headquarters for Supplies, which were established in sections of the west, and from which for twenty years all manner of goods were distributed. Boys and girls were enabled to remain in school because of clothing provided, and ministers in hard places were encouraged to continue the telling of the Gospel story "out where the West begins"

Gifts of Treasures New and Old. When the Supply Bureau was formed Mrs Whetstone "took charge of it at the beginning, and carried it until it was a great work in itself." Reporting goods distributed as valued at $25,000 in the year 1886 she said, "Our women have gone to their wardrobes, to their chests, and to their purses, as never before They have brought forth treasures new and old, and many hearts have been touched so that they have felt that they could not longer keep the precious treasure so guarded and loved because the dear ones who had worn them needed them no more." So with tearful eyes and aching hearts these garments thus cherished were given to the Master's use. "We might tell you of ministers whose circuits are larger than the usual presiding elder's districts in the East, and who being often unable to get a horse, are obliged to walk to their appointments from thirty to forty miles a day, preaching twice a day, and receiving a mere pittance of a salary. Meanwhile the wife is for weeks left alone with her little family, sewing and doing what she can in order to earn bread for them. We look to the Southland. Not only do our ministers' families need help, but we see young men and women, youths and children all eager to have an education, who would be unable to be in school were it not for the help received through this department."

An Expanding and Effective Bounty. Mrs. Whetstone turned the work over to Mrs. Mary L. Lodge, of Indianapolis, who in turn gave it in 1891 into the keeping of a woman known and loved by the whole Society to this day—Mrs. May Leonard Woodruff; at that time she was Mrs. Wells. All these women, being more busy than they should have been, found the task too much. In 1892 it was put upon the heart and hands of Mrs. James Dale, who, after twenty years, "fell asleep" in Cincinnati, while her associates were in an annual meeting in New York City. At that meeting Secretaries of Supplies were appointed in all Conferences, and a voucher system was established. In her last report Mrs. Dale gave as the estimate of supplies, $11,328.

Mrs. H. C. Jennings, of Cincinnati, was the next appointee to the Bureau of Supplies. Through the interest of Chaplain McCabe, all appeals for help coming to the Missionary Society of New York City were reported to the Bureau of Supplies, and the articles sent began to be more varied. Clothing for the family, theological books, Bibles, hymnals, organs, and libraries were in great demand, but the fur coat was most desired, and The Woman's Home Missionary Society began a distribution about which books could be written of this important article.

Naturally confusion resulted in the valuation placed on articles given. The first effort at regulation was in the form of a request that a low valuation be placed on second-hand articles. Even then it seemed impossible to secure a scale of estimates, so in 1905-06 second-hand articles were ordered reported by number rather than by value. In that one year one thousand families received aid, and twenty-five fur coats went to ministers who were traveling circuits in thirty below zero weather.

In 1907 the names of 576 ministers appeared on the books of the secretary, while thirteen Conference Supply Secretaries cared for their own needy ministers.

One minister on a circuit of thirty miles in extent reports only $35 salary for the year. "We have had twenty-five cents' worth of sugar; have sold most of our clothing for food; make our bread of bran with a little flour added, which bread and water have made our daily food. Wife and children cannot go to church for lack of shoes."

Fostering Dignity and Self-Respect. In the hand-book for 1910 appeared for the first time at the close of the report on Supplies, the name of Mrs. E. Y. King, who told in a systematic way of 93,346 garments, 5,815 books, and $75,545 dispensed by the department. Her name has appeared in every year book from that date to 1930, and, by the devotion of this dear woman, frontier ministers, schools, and settlements have been enabled to continue service in Christ's name.

In 1913 appeared a new department of work called the Sustentation Bureau, established for the purpose of supplementing the salaries of Methodist Episcopal ministers who received $500 or less per year. Mrs. Madison Swadener was the first secretary. The plan was to allow Conferences having needy ministers within their confines to retain twenty-five cents from each member's annual dues for the care of these people. The next year the Sustentation Fund was merged with Supplies, and the Bureau became Department of Supplies and Sustentation. Some idea of the magnitude of its service to ministers can be obtained from Mrs. King's report of 1916, which says that $111,982 was contributed by the departments of Supplies and Sustentation, and 8,403 books were distributed.

The administration of the department is now divided into Eastern, Central, and Western Bureaus, and with the World War the name was changed back to the Department of Mission Supplies.

Gifts that Make for Graciousness. In 1920 the Linen and Silver Fund was established, so that a uniform service of silver and linen might be given to our home and schools. In the first year this amounted to $4,735 invested in new goods. A Needlework Bureau came later, to encourage women to make garments for the children in the care of the Society, particular attention being given to layettes. A District Superintendent wrote Mrs. King, saying of the Annual Conference meeting in a frontier section, "The Bishop would scarcely believe that nearly all in attendance were wearing clothing sent by The Woman's Home Missionary Society. These were college men and women from good homes in the East."

By 1922-23, the report of this Bureau showed a grand total of $268,159, of which the Linen and Silver Fund (produced by the payment of $5 from each auxiliary), was $8,841, and supplies (cash and new goods only) amounted to $259,317. Reinforcements then appeared in the Junior Department and the Wesleyan Service Guild. The Jubilee Celebration gave impetus to the Supply Department by instituting plans by which $8,000 worth of new books and magazines were distributed to all of the homes and schools under the control of The Woman's Home Missionary Society.

Permanent Funds

Providing For the Long Future. Under the caption, "Disabled and Superannuated Deaconesses," there appears in the admirable "Twenty Years History," written by Mrs. T. L. Tomkinson, which covers the first twenty years of the life of The Woman's Home Missionary Society, a short paragraph. The historian of 1930 craves for the readers of thirty years from this date a measure of the thanks and appreciation that have been hers as with each new subject she has turned eagerly to the old, worn volumes. The paragraph above mentioned speaks of the raising of money for Disabled and Superannuated Deaconesses as follows:

"The Woman's Home Missionary Society has been called upon to care for but few of these; but the deaconess who, on the basis of a bare support has trusted her future to its keeping, has a right to look to it for care and maintenance when she can no longer render active service. Certain propositions were approved by the General Board of Managers in 1901 looking to the accumulation of a fund for this object."

In 1907 a Standing Committee was created which was called the Permanent Deaconess Fund, and two devoted deaconess women were appointed to care for its interest. Mrs. May Cummisky Bliss was made Field Secretary, to aid in fostering the growth of the Fund, and Mrs. Margaret Delight Moores was made Custodian. In the Annual Report of 1908 appears for the first time the Permanent Deaconess Fund as a standing committee, with Mrs. Jane Bancroft Robinson, of Detroit, Michigan, as its chairman. The new chairman says, "This noble fund is a sacred one," and proceeds to explain the plan as follows:

Plans To Produce the Funds. 1. We ask that every institution blessed with the service of a deaconess set aside five dollars each year for each deaconess, licensed and unlicensed, toward the Permanent Deaconess Fund. In stations where deaconesses serve alone it is expected that ten dollars be paid annually, since such stations have no continued responsibility for the care of disabled workers.

2. We ask that each Conference in our Society shall appoint a Secretary for this Fund whose duty is shall be to collect $100 a year outside of the regular auxiliaries of the Society to pay into this fund.

The suggestion was that from these two sources and from Annuities and Bequests a fund of $100,000 should be built up.

In 1908 the General Conference put its seal of approval on the fund by urging all forms of Deaconess Administration to follow the plan.

The rate was changed to ten dollars for each deaconess institution for a licensed deaconess, and five dollars for each unlicensed deaconess or probationer.

Miss Fannie M. Cummings, of Detroit, reported for the department for a time and in 1912 there was $11,537 in the fund, and in 1913 the amount was $12,297.

Then came a new fund, and in 1914 Mrs. H. S. Holingsworth, of Des Moines, Iowa, was made chairman of the Permanent Missionary Fund. Mrs. Hollingsworth urged the appointment of an energetic woman in every Conference to look after the work. In her first report is noted the fact that women were asked to be responsiible for the securing of as many $100 gifts as possible, and on this suggestion Mrs. Mary Fisk Park gave $100 in memory of her mother, Mrs. Clinton B. Fisk, the third President of The Woman's Home Missionary Society, who served from 1893 to 1907. Mrs. Wilbur P. Thirkield, the President of the organization at the time, pledged to raise $1,000, and Mrs. George C. Robinson made the first pledge of $1,500.

In 1918 Mrs. Ella G. Stokes became head of the Permanent Deaconess Fund, and Mrs. C. B. Spencer of the Permanent Missionary Fund. A systematic but quiet building up of these funds continued until in 1922 Mrs. Stokes reported $26,175, and Mrs. Spencer reported $11,583.

With her goal as $100,000, Mrs. Spencer toiled steadily onward until at the Annual Meeting in Wichita, Kansas, in 1928, she told that the $100,000 mark had been passed, and $10,502 was on hand towards the second hundred thousand. At the same meeting her sister of the Permanent Deaconess Fund was relieved of that responsibility, for by action of the General Conference the Board of Hospitals, Homes, and Deaconess work was formed to include all forms of deaconess activity, and a Deaconess Pension Fund was established. The care of disabled deaconesses came to this new department. The funds which our Society had gathered were placed in the Deaconess Pension Fund of the church, which serves all three forms of deaconess work.

Perpetual Membership Fund

Once a Member, Always a Member. To Miss Ella Ely, of Delaware, came in 1914 the happy idea of establishing a fund for the perpetuating of a name. Thirty dollars was asked to be sent to the Treasurer, and each year the interest at six percent was put back into the treasury on a paid-up membership. At the close of the first year there were 160 Perpetual Members, and $4,800 drawing interest.

In 1922 Miss Ely reported 6,059 Perpetual Members and the fund had grown to $181,770. At the meeting in Sioux City, Iowa, in 1923, Mrs. May L. Woodruff reported that the number of Perpetual Members was 1,174. The business of this department was so closely connected with the Treasurer's office that its interests were placed in the care of the National Treasurer.

Thank Offering

A Productive Annual Custom. Since 1890, a day in November had been set apart as Thank Offering Day. Mrs. E. L. Albright, Mrs. H. C. McCabe, and Mrs. D. L. Williams, served as the committee in the year which older members know as Chicago World's Fair Year, 1893. That The Woman's Home Missionary Society was a pioneer in this special service, now generally observed, has been rather thoroughly proven.

As a part of the duty of the "Leaflet Committee," Miss Martha Van Marter had the delightful task of preparing a Praise Service for the use of auxiliaries in their days of ingathering. It was quite fitting, therefore, that she should be given the Department of Thank Offering.

In her first report, made in 1907, Miss Van Marter spoke encouragingly of the new committee, although owing to the gathering of "our beautiful and blessed Silver Offering, the Thank Offering had not been large," yet she felt the interest was genuine.

This Silver Offering was to commemorate the twenty-fifth anniversary of the Society, and $200,000 was asked from its constituency—the asking being $2.50 per capita from the then membership of 80,000.

The patient secretary ran into another difficulty, we may imagine, for she said, "It is apparent that, as the custom of apportioning to auxiliaries for pledges spreads, the amount of Thank Offering moneys, reported as such, diminishes." However, she reported thirty-seven Conferences, sending in $8,881, Cincinnati Conference leading with $1,291.24, of which amount $1,000 was appropriated to Glenn Home.

The undaunted secretary reported that she, with others, listened with interest "to the suggestion in 1909 that the Board of Managers determine a sum to be raised through this agency (Thank Offering) and that it be apportioned to the various Conferences." Three laws were at this time laid down:

a. Thank Offering to be in November;

b. An envelope and appropriate literature be used;

c. The Thank Offering funds be appropriated to missionary salaries.

Miss Van Marter stayed with the department until 1921, when Miss Mary A. France, of Washington, D. C., answered the call and assumed the responsibility, taking as her aim (1) a Thank Offering from every member; (2) a Thank Offering Secretary for every Conference; (3) a Thank Offering in every auxiliary; her slogan, "A Thankful Heart." Miss France told in her first report of seventy-nine Conferences heard from, of sixty-five reporting a Thank Offering, with a total offering of $91,434.73, which jumped to $113,849.39 the next year. In 1924-25 there was raised by this method the amazing amount of $141,476.

Making It Fully Effective. Mrs. C. W. Poorman in 1925-26 brought a spirit which may be summed up in such words as "undaunted sense of humor," "indomitable courage," and "loyalty." The opening words of her first report show a proper Conference pride, for she says, "The first thing I want to report is that our own Conference (Rock River) stands at the head of the list with $11,514."

Her humorous persistence is shown in a sentence from this same report: "There are sixteen Conferences not heard from. In all these cases we wrote to every Conference officer and sent six telegrams. Next year we are going to send them a C. O. D."

Reading the next year's report, we note that she heard from all but five Conferences, one secretary writing, "I hasten to send my report before you telegraph me." In this year the sum of $198,802 was reported.

Interesting literature was put in the hands of worshipers together with the Thank Offering envelope. With never-flagging enthusiasm, Mrs. Poorman went to the 1928-29 meeting to tell, by the use of a demonstration called the "Spirit of Thank Offering," the achievements of the year. Her slogan was "Every Conference 100 percent." Southern California led the list with $32,191 given in Thank Offerings; the grand total for the year was $177,827.

Day Of Prayer

The Fellowship of Praying Women. Typical of the time, and suggestive in its wording, the first name of this department was "Day of Humiliation and Prayer." With the promotion of the idea, the Northwest Iowa Conference of The Woman's Home Missionary Society reported such meetings "very profitable occasions," and memorialized the

Annual Meeting, with the result that a committee was appointed in 1893 with Mrs. P. J. Nagus as chairman, who had been intimately associated with the idea from its inception.

The first plan is of large import, since the committee thus appointed "reported in favor of a general call to Home Missionary Societies of all evangelical denominations for concert of action in fixing a day and arranging a suggestive order of exercises which might be adopted by all co-operating organizations."

In 1930 there is no greater example of interdenominational co-operation than "The World Day of Prayer," which has come to include not only Home Missions, but Foreign Missions as well.

Just what the projecting of the idea in 1893 has done for evangelization cannot be estimated. In the present year the program, under the title "That Jesus May Be Lifted Up, a World Day of Prayer," was observed by both the Council of Women for Home Missions and the Federation of Women's Boards for Foreign Missions of North America. This program, in the use of which the women of many nations participated, was prepared jointly by a young woman of Korea and a young woman of the United States.

Surely in that day, nearly forty years ago, those women who used as their prayer-song, "Lead On, O King Eternal, the Day of March Has Come," found a common plane of confession, humiliation, and prayer for the outpouring of the Holy Spirit upon the church and nation, on which all Christian women may meet.

Mrs. M. C. Hickman succeeded Mrs. Nagus in 1897, and began to urge applied Christianity in home, state, and nation. She urged it as the solution of the strife between capital and labor, and between races.

Christian Citizenship a Trust. One suggestive sentence may be quoted from the report of 1906: "Our country needs women's help in great moral reforms, and though not voters they must feel the responsibility of Christian citizenship. Mormonism and the Army Canteen have received their hardest blows through woman's influence." This should cause women who are voters in 1930 to ponder whether or not they have done with the ballot all that they could, for to-day it is said that as America goes, so goes the world, and the decree still stands, "The nation and people that will not serve me shall perish, saith the Lord."

Through the years Mrs. Hickman kept pace in her plans with the growing privileges and responsibilities of the American woman, urging her to make each accession of power new reason for prayer and devotion.

The public school, the liquor traffic, social evils, war, Sabbath observance, religious education, and race problems were all marshalled before the women as reasons for a devoted prayer life.

Enlarging Purpose and Prayer. In 1918, during the awful days of war, the special Day of Prayer was merged into The Home Missionary Week in November. Years before, Mrs. Delia L. Williams, National Conference Secretary, had stated that "Home Mission Week is designed to arouse Christians to a larger comprehension of their duty, to go out into the highways and hedges, and by a compelling love, to bring men into the feast."

Mrs. Hickman had given twenty-one years of beautiful service when the department's work was merged into the larger plan. One paragraph in her last report should be remembered:

"We need to pray devoutly that God will guide the Ship of State safely through these troublous times to righteous peace and safety. That intemperance, oppression, coveteousness, greed, licentiousness, and every form of sin which curses our land may perish, and righteousness be established among us."

Interdenominational Relationship
Council of Women

A Protestant Women's Council. To a Conference Corresponding Secretary in 1884 came a letter with prophetic vision. It was from the wife of a prominent Baptist pastor of New England, who wrote:

"It may be impracticable, but it has occurred to me that the women's societies of different evangelical denominations might have intercommunication to profit. Co-operative enterprises might sometimes be desirable. Our Home Missions are connected with matters of grave national import. Where our Government acts impotently, as in the endeavor to suppress Mormonism, our different societies might have some organic connection by which we could propose measures to Congress, and carry a weight of influence that we do not have as separate groups. We need the inspiration of each other. An occasional mass meeting of different home missionary societies would fire a city or community with enthusiasm for the cause as no effort of a single society could."

In 1909 the Council of Women for Home Missions came into existence, and in the 1913 message of Mrs. Delia L. Williams, National Corresponding Secretary, is noted the growth of interdenominational co-operation, largely due to the excellent plans of the Council of Women for Home Missions. The President, Mrs. Wilbur P. Thirkield, in her address of the next year, under the heading "Affiliation and Unity," after mentioning the great meeting of the Young Women's Christian Association in Stockholm, where eight million women were represented in an Interdenominational Council, and the Woman's Congress of Missions at Panama Exposition, said, "In the Missionary Educational Campaign we have found our perfect unity as we study 'The Social Forces of Christian Missions,' and we will go onward together, home or foreign, men and women, until the coronation pin becomes not merely an emblem but a reality."

From All To All, For All. The Congress of Missions at the San Francisco Exposition, was one of the greatest events in the interdenominational life of the churches up to that time. The registration of women reached 2,000. Summer conferences, the day of prayer and summer schools, whether denominational or interdenominational, have become great training camps for the women busy with home cares. Camps for girls of Queen Esther age grow in favor. In 1919 the Inter-Church World Movement brought to the attention of the women of the churches the fact that there were 1,500,000 immigrant workers in our country, and led to a closer affiliation of churches in the use of methods by which this problem could be at least intelligently grasped.

The Council of Women for Home Missions and the constituent boards jointly undertook work among Farm and Cannery migrants. Closer relations were established in 1920 between the Boards of the Home Missions Council and the women's Boards in the Council of Women for Home Missions when the Home Missions Council was formed.

In 1921 Mrs. May Leonard Woodruff, in her annual message, recorded satisfaction in "a newer phase of interdenominational service in Santo Domingo." The Board of Christian Work here unites Presbyterians, United Brethren, Congregationalists, and Methodists, and operates a small hospital which is now in process of expansion.

Co-operation in work among "Indians in Government Schools," "Christian Education in Utah," "Service to New Americans," as well as a "Follow-Up Program," in the interest of Protestantism, all indicate the fact of growth in co-operative work. The annual Conference of Southern Mountain Workers calls together several hundred missionaries, pastors, and teachers from the Southern mountain region. In conjunction with the Missionary Education Movement it publishes the general study books and other literature for auxiliaries, young people's societies, and junior organizations. It co-operates with other Boards in

Little Mothers in Migrant Camp

maintaining committees on race relationships, law enforcement, and the cause and cure of war.

Of great import is the "Commission on Interracial Co-operation," as is the union of denominations in the American Missions to Lepers. In December, 1930, a great Home Missions National Congress in Washington will come as a climax to the long-continued endeavors of interdenominational committees.

Mission Study

We Would Know What We Do. "To lay before its readers in concise form the conditions and needs of our country, in a sense not altogether confined to missionary lines," was the object ascribed by the original leaders of The Woman's Home Missionary Society for Mission Study. To Mrs. H. E. Doud, of Nowalk, Ohio, belongs the credit for the adventure, and for the carrying forward of the first plans. In the fourth Annual Report are the findings of a Committee appointed on October 30, 1886, which says, "We have carefully studied the plan and approve it in all important particulars.

"Object: to systematize courses of reading which shall consist of a few books, about two books per year for a period of three years, on mission fields including temperance.

"Plan: there shall be created a Bureau known as 'Home Missionary Reading Circle and Lecture Bureau,' etc.

"Circle-Reporting, Communication, Course of Reading, Badge, Certificate, Need At Large, Seal, Summary."

The expense for the first years was carried by Mrs. Doud, though the Western Book Concern "gave liberal commissions." A list of first books is illuminating, for behold such subjects as "Our Country," "A Century of Dishonor," "Alaska," "Modern Cities," "The Mormon Problem," "The Deaconess," "Our Island Empire," "The Foundation Rock," "Property Consecrated," and "Up From Slavery." Membership in the Reading

Circle was given to anyone who read one or more of the books.

Mrs. Doud served until 1896, when Mrs. W. L. McDowell served for one year, to turn over the task to Mrs. J. L. Trisler, who held the place of trust eight years. She was in turn succeeded by Mrs. Levi Gilbert, who served seven years, and was followed by Miss Katherine Bassett.

Reading In Concert, With Purpose. A three-year course of reading was arranged on the Chautauqua plan in 1897, to give information in regard to conditions and needs of our country and the perils that threaten its existence. The suggestion was made that since the books had been selected with care and taste, they be secured as circulating libraries for auxiliaries and Sunday schools. This suggestion, by the way, is pertinent to-day, and all of the fine books put out through the years would make a valuable circulating library.

Steady gain came to the reading courses, until in 1907-08 there were 4,903 readers, and diplomas were given for the reading of a textbook, the annual report, and *Woman's Home Missions.*

Then in 1906 that genius, Alice M. Guernsey, became Editor and Business Manager of General Publications. "Citizens of To-morrow" and "Home Mission Readings" were books from the pen of this brilliant writer.

On the pages of *Woman's Home Missions* began to appear well-prepared outlines for use of auxiliaries in their reading courses.

Then came the decision on the part of eight denominations to join in a common study of Home Mission themes, and back of the idea was placed "The Home Mission Study Course Committee." The Day of Prayer was started by this time, and new growth in the inderdenominational life of the churches began.

Banners were given for the largest number of readers, the goal being 10,000, and North Indiana Conference won the prize. Such books as "The Promised Land," by Mary Antin, were given to eager readers. In 1917 the Reading Circle, reporting 12,559 readers and 500 diplomas granted, with textbooks and study courses, passed to a new department, called the Department of Missionary Education.

Under the new department a wide interest was created by the issuing of vivid, colorful leaflets on the various homes and schools. In 1920 the History of The Woman's Home Missionary Society, written by Mrs. Ralph Welles Keeler under the title "The Balance Wheel," was added to the list of reading material, and reading contests began to be used to spur the women on to studying.

Stimulating the Story Tellers. In 1921 the Alice M. Guernsey Story Contest was made a feature of Missionary Education, since stories submitted were required to be written on the theme then being treated in the new textbook, "The Unfinished Task in America." Mrs. Dan B. Brummitt, of Chicago, was the first chairman of this new undertaking, succeeded by Mrs. D. D. Forsythe, who held it until the project was placed under the care of the Student Work and entrusted to Miss Margaret Palmer, who had opportunity as Student Secretary to interest young writers. All Reading Circle and Mission Study interest was given into the keeping of a Literature Committee in 1922 and 1923, and a steady revision of leaflets and manuals began. Stories submitted in the Alice M. Guernsey Contest were printed, Junior Leaflets issued, and the promotion of circulation for the *Woman's Home Missions* came in for special care and concern.

Later the entire matter of publishing leaflets, books, papers, and study courses was placed in the most capable hands of the Publisher, Mrs. George W. Keen, and newer and better devices, more attractive literature and books came to the women for Missionary Education.

WHERE PAST AND PRESENT MEET

Silver Offering
Fortieth Anniversary
The Jubilee

CHAPTER VII

Where Past and Present Meet

We give thanks
"For the women of the past,
For the women of the present,
For all who have had the courage to lead."

A Miracle of Steady Faithfulness. The miracle of The Woman's Home Missionary Society has been wrought by regular routine work. Each year has had its task, its achievement, its discouragement, yet for fifty years it has gone forward and has increasingly served not only America, but the development of the American woman, many times being the only source of inspiration in the dull routine of life. Three great events during the fifty years have given opportunity not only for introspection and joy, but have spurred the membership to larger and united efforts in the service of the "least of these."

The first was the Silver Anniversary, in 1905, which marked the first quarter century of service. The resolution printed here tells its own story and is given gladly to the membership of to-day, many of whom were yet unborn when the words were penned.

SILVER OFFERING

"Whereas, The Woman's Home Missionary Society has during twenty-four years of helpful and ever more effective service accumulated property valued at over one million dollars, which property consists of hospitals, training schools, industrial homes, etc., thereby necessarily incurring obligations amounting to about two hundred thousand dollars, which obligations embarrass the Society in its plans for future work; and

"Whereas, At the next Annual Meeting, the Twenty-fifth Anniversary of the organization of The Woman's

Home Missionary Society will have been reached, and a silver offering is suggested as a suitable expression of our gratitude and thanksgiving to God; therefore be it

"*Resolved*, That we do most heartily approve of a great, united effort to place upon the altar to meet these obligations an average of $2.50 each from our eighty thousand members, in addition to our usual gifts, as a silver offering in token of our loyalty, our faith, and our love.

"*Resolved*, That we advise that this money be paid in one cash payment when practicable, otherwise in pledges of one, two, and three years, and that all friends of the work be invited to contribute to this offering.

"*Resolved*, That we recommend the appointment of a committee of five to devise plans for a systematic method of working and to supervise the work, and that each corresponding secretary and delegate present give at this meeting a personal pledge to the silver offering and promise the support and co-operation of her conference.

"Mrs. Robert J. Miller, *Chairman*
Mrs. John A. Secor,
Mrs. S. W. Floyd,
Mrs. Florence Miller,
Mrs. S. A. Bullard."

When Forty Years Had Passed. The next event which was an organization-wide movement was the Fortieth Anniversary, in charge of Mrs. I. D. Jones, of Cincinnati. This was a brilliant event, altogether worthy of the leader of the program.

The goals which were 40,000 new members, 40,000 new subscribers, and $80,000 were all realized. The money was dedicated to the care of the retired and retiring deaconesses and missionaries, to the new domestic science room at Rebecca McClesky Home at Boaz, Ala., in recognition of the need and service of Mrs. Anna Elder, whose life was built into this institution. New equipment was given to Haven, Allen, and Browning Homes, and a Negro orphanage was established. So much new activity was evidenced that a new office was created, known as Secretary of Education, whose duty was to visit all homes and schools and to recommend such changes as would increase the efficiency of the institution, and would better enable them to harmonize with state laws and requirements.

The Great Celebration of 1930—the Jubilee.

The next and latest episode in the life of the sisterhood which through fifty years had been growing both in numbers and usefulness was "The Jubilee." This volume is a part of the plans of this Fiftieth Anniversary celebration, and this chapter is set apart for the recording of the plans and achievements of the program which culminated in a great program in Cincinnati, Ohio, October 8-14, 1930.

In January, 1925, the President of The Woman's Home Missionary Society, Mrs. Wilbur P. Thirkield, appointed Mrs. Dan B. Brummitt, a member of the Board of Trustees, as chairman of a celebration which should cover the five years and culminate in the Jubilee Meeting in 1930.

To the chairman of the Jubilee came with appointment the responsibility of planning a five-year program of celebration that would not only strengthen all lines of existing work, but would anticipate future needs and larger achievements. A plan which would recognize that money and interest must be conserved for old work such as salaries, current expense, publicity, and upkeep, as well as call forth more money, over and above that which was already coming in, and more interest in old as well as new plans.

The Jubilee Idea, Slogan, Picture and Program.

The nature of the celebration made the slogan "Looking Backward: Thinking Forward" most beautiful and appropriate. Around this rallying cry grew the Project Picture, which is merely the visualizing of the five-years' program. Two subjects or projects were given the loyal constituency each year, one an existing form of work which was to receive study, the other the Jubilee Project for special gifts and emphasis during the year. Since the Jubilee celebration was to be stressed for five years, it became possible to let each year's program represent not only a Jubilee program, but a decade of history making. Since the desire not in any way to interfere with the regular working of the Society was uppermost, the financial asking was made small. Each adult member who admitted to being twenty-five years old was asked to celebrate her own birthday each year by giving a gift of fifty cents to the Mother Society which had enriched her life; the younger member from the tiny tots of Mothers' Jewels to the girls of the Queen Esther Circle was asked to give glad gifts to Mother Society of a penny for each year they had lived. The giving received cumulative value from the use of gold certificates, which were given to the individual, or organization which gave during the five years, $100, $500, or $1,000 in special gifts.

Therefore the Project Picture was dreamed into being with eleven arches, the central one representing The Woman's Home Missionary Society. On the right of this arch is the subject for study or the Looking Backward project; on the left the special Jubilee undertaking, or the Thinking Forward project. In the central arch is the symbolic figure of The Woman's Home Missionary Society. Standing in an attitude of retrospect and anticipation, Mother Society looks backward through the vista of the years with appreciation of deeds done; at the same time she is very conscious of another time as she is thinking forward, not only to the Jubilee, but to the next fifty years on the threshold of which we now stand.

When we entered the Jubilee celebration there was urgent need of strengthening and enlarging homes, schools, and settlements; it was natural therefore that the first Thinking Forward project should be buildings. A building program of more than a million and a half dollars was undertaken.

Probably the greatest achievement of the five years was the erection of not only all the buildings designated in the Jubilee building program, but the payment of debts, repairs, and enlargements of a great group of buildings.

SLOGAN

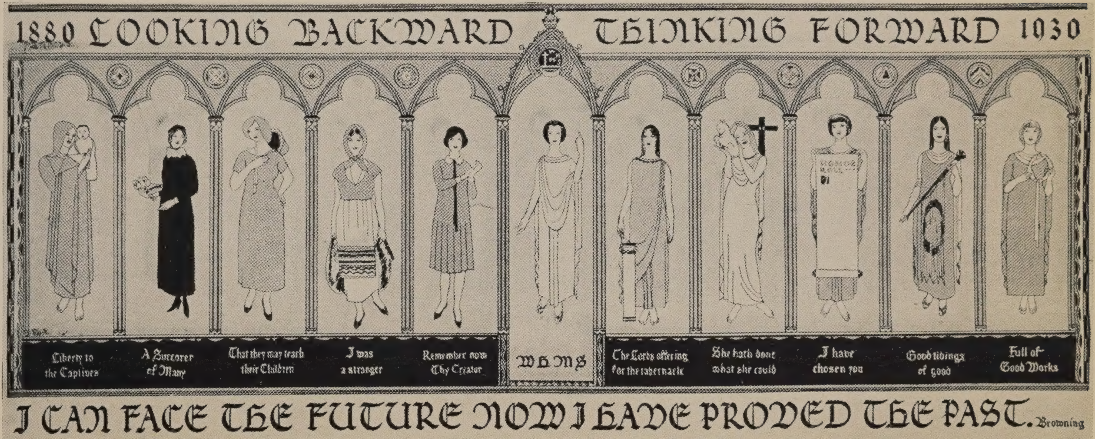
"Looking Backward; Thinking Forward."

MOTTO

"The future I may face, now I have proved the past."—*Browning.*

SCRIPTURE

Leviticus 25. 10: And ye shall hallow the fiftieth year and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you.


1880 LOOKING BACKWARD THINKING FORWARD 1930
Liberty to the Captives
A Succorer of Many
That they may teach their Children
I was a stranger
Remember now Thy Creator
WHMS
The Lords offering for the tabernacle
She hath done what she could
I have chosen you
Good tidings of good
Full of Good Works
HONOR ROLL
I CAN FACE THE FUTURE NOW I HAVE PROVED THE PAST. Browning

THE PROJECT PICTURE

The Jubilee Expressed in Buildings. The original Jubilee buildings given below are at the time of this writing (August, 1930) under construction, and with the exception of the last three are paid for. These, Marcy Center, Brewster Hospital, and Epworth School for Girls, were not started until two-thirds of the money needed was in the hands of the National Treasurer, so it is reasonable to expect that at completion they will be paid for.

Jesse Lee Home, Seward, Alaska	$125,000
Esther Hall, Cincinnati, Ohio	15,500
Harwood Home, Albuquerque, N. M.	130,000
Community Center, Bingham Canyon, Utah	32,000
Portland Center, Portland, Ore.	107,000
Mothers' Jewels Home, York, Neb.	76,000
Brewster Hospital, Jacksonville, Fla.	250,000
Marcy Center, Chicago, Ill.	225,000
Epworth School for Girls, Webster Groves, Mo	100,000
Total	$1,060,500

To this original list has been added for Jubilee credit and gifts:

Hull St. Medical Mission, Boston, Mass.	$80,000
Blodgett Community House, Hazleton, Pa.	48,000
Browning Home, Camden, S. C.	130,000
Ethel Harpst Settlement, Cedartown, Ga.	60,000
Erie Home, Olive Hill, Ky	40,000
Ponca Mission, White Eagle, Okla.	18,000
Peek Orphanage, Polo, Ill.	50,000
Navajo Mission, Farmington, N. M.	15,000
Total	$441,000
Original total	1,060,500
Grand total	$1,501,500

The first Backward Look was to youth. This subject was then as now the greatest hope, the greatest danger, the greatest challenge, and the greatest opportunity. It is our joy to record here grateful appreciation of the endeavors of the youth of our organization. Royally have they given, loyally have they studied, as by their enthusiasm they have inspired.

Knowing full well that no program of building or study could be undertaken without a consecrated plan, the Project Picture presented to Mother Society as its second year's work a Thinking Forward to Sacrifice. In this project is held the systematic giving of all of life, all that we have, all that we do, all that we acquire. It carries also a rededication of the prayer life that souls may be won to more triumphant living through personal evangelism. The study or Backward Look was to the immigrant. This subject has been of vital import to America for over a hundred years, as to The Woman's Home Missionary Society it came in its early existence and continues to this day as a new, yet an ever-old challenge for interest and missionary endeavor that this country may be made and kept a Christian land. The enlarging program and its demands called for more missionary aids, therefore, the Thinking Forward project for the third year was to membership. The task was the securing of the other woman, or the 60 per cent of the uninterested, unenlisted churchwomen. To this woman we have called, in vain, though by her culture, by her interest, by her vital Christianity, she would help and inspire the task of taking America for Christ. The Looking Backward project was to the picturesque mountaineer. In the early history of the organization, the willing attention of the Society had been given to these forgotten frontiersmen over whose head America had gone on unknown and unheeded. To this subject the women have brought loving rare interest as a present-day study of vital importance to our nation.

Still planning to strengthen all lines of endeavor, the fourth year was approached with increasing intelligence.

It was now a far cry to the agonizing days of planning a program for five years—it was too late to rectify mistakes in judgment and errors in anticipation; it was therefore more than interesting to discover a vital need for the very thing planned and placed in the Project Picture in that far-off day. It was literature. In this new Thinking Forward project was the plan, not only to increase the subscriptions to our *Woman's* and *Junior Home Missions* magazines, but to send new books and standard magazines to every home, school, and settlement under the organization. To-day a substantial increase in subscriptions and well-stocked libraries from Alaska to Porto Rico attest to the success of the undertaking, as about eight thousand dollars was expended on new books and magazines for student and missionary. The Backward Look this testing year was to the garbed missionary of the Society, the deaconess. Right royally did our women renew their study in and interest of this old and best-loved work. The list of training schools that had come into existence through the years was gratifying, as was the long list of consecrated students who were preparing to minister to His little ones.

Then came the last year of the Jubilee. And again the planning of the Project Picture was justified. The last Backward Look was to the Negro. With a gladness and emotion not felt before, we have this last year turned our attention and study to the subject which brought The Woman's Home Missionary Society into existence fifty years ago. With trembling lips and glad hearts we have appreciated the interest and concern of Mrs. Hartzell who listened to the cry of the freed woman that her daughter be saved from the ignorance and degradation which she herself had known. This undertaking of The Woman's Home Missionary Society is not completed; it cannot be said to be accomplished, but the daughters and daughters' daughters of those humble ex-slave women are to-day not only receiving higher education, but are being accorded positions of trust and accepting Christian leadership because of the answering of that call fifty years ago by a small group of women who banded together to work and pray for the goal—America for Christ.

The Project Picture Year by Year. Each year the Looking Backward program has been made a vital thing in the lives of the loyal women by the preparation and issuing of a special program on the theme of the study, or the Looking Backward project. Especially notable are the programs on the Mountaineer, the Deaconess, and the Negro. In January of each year has been a season of social and spiritual refreshing. The first year a series of Jubilee luncheons was planned with Miss Maude Royden, of London, as the guest speaker. In successive years, the Jubilee Committee have visited conferences and enjoyed the hospitality of the January luncheons, until January, 1930, when the social feature was removed from these gatherings and our hosts of women observed with all Christian people the anniversary of Pentecost. The meetings were called Pentecostal Retreats and were sponsored by the departments of Stewardship and Evangelism, under the leadership of the Project Secretary, Miss E. Jean Oram. The gatherings were confined to local groups, and a deepening of spiritual life inevitably resulted. Each year at the Annual Meeting the Project Picture has been made a vital part of the program. The whole colorful device was built to stage proportions in faithful reproduction of the original, and the figures in the arches were living, breathing personalities. The climactical moment of each year was the introduction of the new panels. A pageant was usually enacted before each panel around some theme which the fertile brain of our director, Mrs. Ruth M. Worrell, evolved. The subject for the last presentation, given in Music Hall with a cast of one thousand people, was Fifty Years Victorious. The prologue was built on the Pentecostal promise "To my handmaidens I will pour out in those days my spirit" in which Mrs. Worrell developed the idea of the birth of the social call in those early days of Christianity. Then followed the dramatization of the events which called for the organization of The Woman's Home Missionary Society which was America's answer to the social call in 1880. The staging in Music Hall was well done, since there was ample space for tableaus, processions, and massing of participants.

The last moments of the pageant were made colorful and dramatic by the massing of the peoples before the Project Picture, each before the panel depicting their own race group.

The torch was passed to the Spirit of Youth by the Chairman of the Jubilee as great groups of youth poured into the aisles on to the platform, while the light slowly faded from the Project Picture. Then from the throats of the massed groups and from the great choir, burst The Hallelujah Chorus. The President pronounced the session closed. In the hush of the moment the benediction was pronounced and a seven-fold Amen breathed the spirit of the occasion and The Jubilee was ended.

Goals have been set by each department visualized in the Project Picture, and with the goal has been associated some color of the rainbow. One feature of the program in October, 1930, was the recognition of conferences reaching goals. This was called the Rainbow Recognition. It is too early to tell of goals reached, but it will be interesting to have readers note the goals set.

The Building Program was $1,500,000 and Laurel Wreaths were awarded to conferences making largest gifts.

In this first Thinking Forward project was also the plan of securing $50,000 in $1,000 gifts. This plan has been carried to a beautiful fruition under the guidance of Mrs. Wilbur P. Thirkield. The second Thinking Forward project was sacrifice, which included stewardship and evangelism, and the goals were for one member of every five a recorded tithing steward, every conference organized for stewardship, every officer a tithing steward, and every member a Bible reader every day. Under evangelism the goals were every member of The Woman's Home Missionary Society an intercessor, every member a soul-winner and in every home a family altar.

The third Thinking Forward project was membership, and the goal was 500,000 members by 1930.

The fourth Thinking Forward project was literature, and the goal was a subscription list for *Woman's Home Missions* of 125,000 by 1930. The last project was to have a gold certificate in every auxiliary, circle, and band.

The publicity has been of high grade, and many clever devices have been used, both in program and leaflet. The first leaflet was in the form of a bill fold, and inside was the Jubilee Building Program. There was a treasure chest, notebook for birthday secretaries, leaflets galore, such as "Let's Talk It Over," "Jubilee Money," "New Members," "Looking Backward; Thinking Forward," and "Cincinnati in 1930." The programs have been intriguing in design and subject matter. "The Land of Saddlebags," "The Family Party," "The Open Door," and "The Cathedral of Memory," all claimed the willing attention of the membership.

A Million Seals to Pay Expenses. One colorful device has been deservedly popular. It is the Jubilee Seal, which is an artistic conventionalizing of the emblem of the Society in red, white, and blue. One million of these little stickers were printed at the beginning of the five-year celebration and the membership have been urged to buy them at a penny apiece, in order that the expensive, beautiful literature put out by the Jubilee Committee, distributed free of charge, might not be too great a drain on the National Treasury. It is gratifying that five thousand dollars' worth of these bits of color have been used on letters and programs through the years.

A few words concerning the features of the Jubilee program which was the culmination of the five years celebration should be written here. First of all there was a pilgrimage to Old Trinity Church where the organization was formed on June 8, 1880, and for five hours the throngs of women bowed before the chancel rail back of which was the bronze tablet telling that in this room was organized a Woman's Home Missionary Society in 1880. In Masonic Temple where the meeting was held were speeches by Bishops Blake, Leonard, McConnell and Thirkield. There were dramatic moments made by drama, pageantry, music and song.

The distinctive Jubilee feature of the program was given by the Processionals with which each evening and some afternoon sessions were opened. A Court of Honor composed of sixteen girls and trumpeters led each of these triumphant marches to the platform.

There was the Gold Certificate Processional when eighty-five Conference Corresponding Secretaries marched to the platform carrying each a golden shield on which was inscribed the name of the Conference and the amount of money contributed in Gold Certificates. A screen was before the audience and totals were kept before the eyes of the eager groups, while golden balloons, gift of the Pioneer Rubber Co. of Willard, Ohio, were released for each $1,000 reported.

The Gold Certificates represented money "over and above" that given in dues and pledges. It was the birthday money collected by the Birthday Secretary in the local auxiliary from members on their own birthdays. For each $100 thus collected and sent to the National Treasurer an artistic certificate on parchment paper was issued, bearing the Jubilee seal and the names of the general officers.

The certificate, as well as the seal and the Project Picture, was the work of Mr. Ervine Metzl. All has been increasingly appreciated as the years have sped by. The Project Picture, especially, has grown in favor. It has been appropriately called "The Picture That Stayed Alive for Five Years."

When the last total flashed on the screen after the Gold Certificate Processional was ended, it was discovrered that $286,000 worth of love gifts had come to the Mother Society from her daughters.

Then came the Treasure Chest, beautiful in design, borne down the aisle in dignified procession, and brought to rest between candlesticks of harmonizing design, on a cloth of dull gold velvet. The chest was dedicated as a Jubilee gift, and then came the offerings of the fifty women who had each given a personal gift of $1,000. Again the screen told its joyous story, showing that the grand total of love gifts had reached $336,000.

But money is not all. Every conference secretary, almost without exception, testified to the strengthening of all forms of work during the five-years' program, thus giving final justification to the plans worked out five years before.

There was the Student Processional when fifty students, the honor scholars from as many schools, marched to the platform singing America The Beautiful, each carrying the pennant of the school represented.

There was International Night, when every race and clan served by the fifty-year-old Society marched in the costume of their own group. The program of the evening was made up from this group.

There was the Missionary Processional when faithful honored workers marched before the grateful group and the total of all the years represented was announced from the platform. The Deaconess Processional, dignified and orderly, preceded the Sunday morning worship.

There was the Costume Party when women in dresses of 1880, sipped tea and displayed precious old garments, relics of 1880 days, each to the other.

It was a great program and fitly closed the five, busy, colorful, fruitful years of preparation.

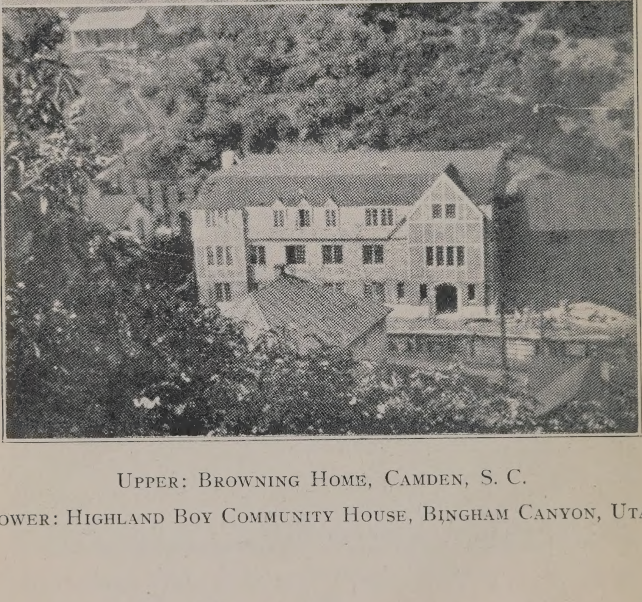
The five years have slipped by all too rapidly, and it is natural, of course, to indulge in vain regrets. There is one fact, however, which stands out clearly and definitely, and that is the loyalty of the women. To the Jubilee Committee which was composed of fine leading women, thanks are due and as we present their names we desire that it be observed that each one is either an officer or at the head of a department of the Society.

Mrs. Dan B. Brummitt, Chairman; Mrs. W. H. C. Goode, Mrs. May Leonard Woodruff, Mrs. J. H. Free-

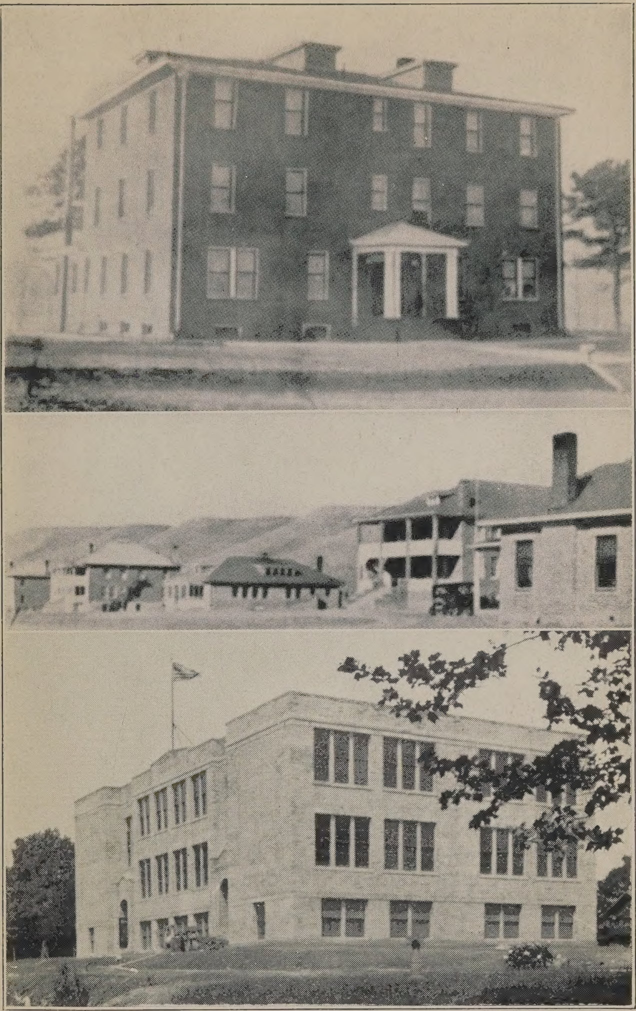
UPPER: HARWOOD INDUSTRIAL HOME AND SCHOOL, ALBUQUERQUE, NEW MEXICO

CENTER: ESTHER HALL FOR YOUNG WOMEN, CINCINNATI, OHIO

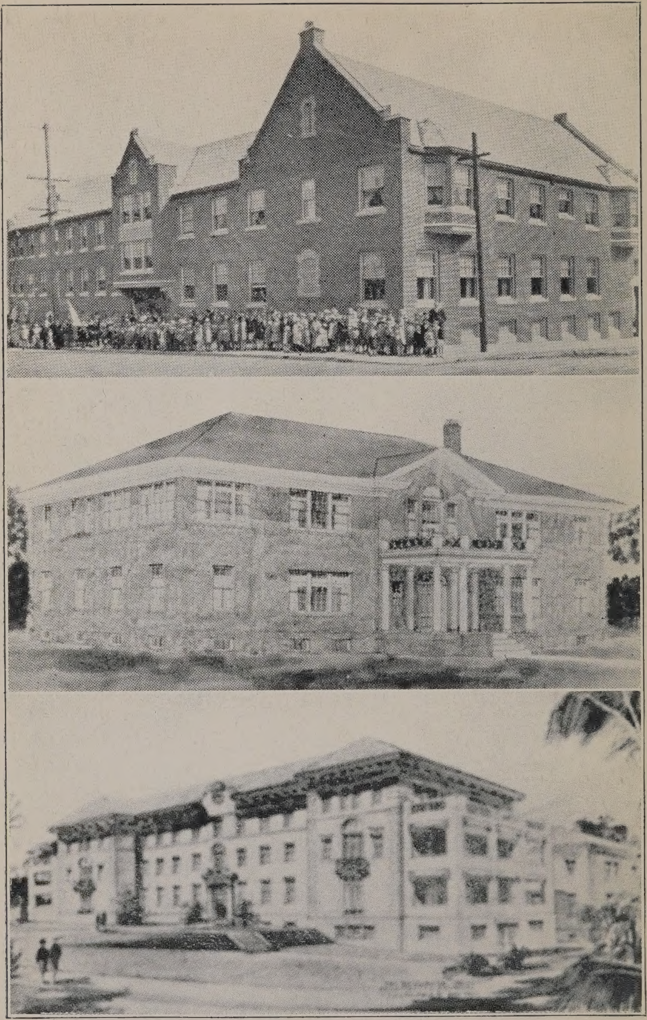
LOWER: JESSE LEE HOME, SEWARD, ALASKA



Upper: Browning Home, Camden, S. C.
Lower: Highland Boy Community House, Bingham Canyon, Utah



Upper: Ethel Harpst Home, Cedartown, Ga.
Center: Navajo Indian Mission, Farmington, New Mexico
Lower: Erie School, Olive Hill, Ky.



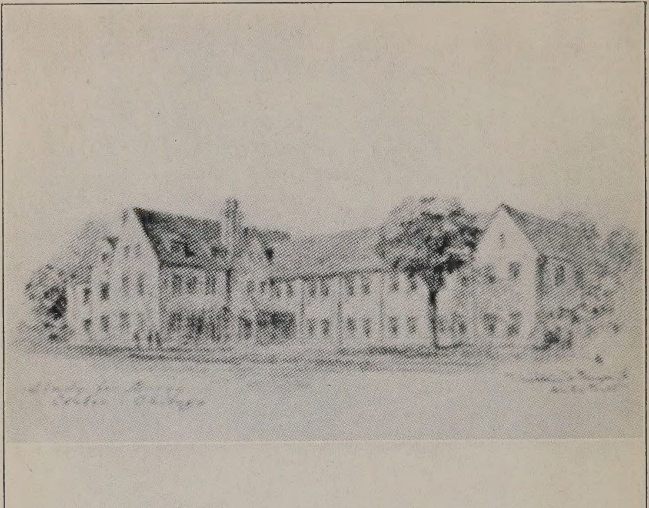
Upper: Helen Kelly Manley Center, Portland, Ore.

Center: Baby Fold, Mothers' Jewels Home, York, Neb.

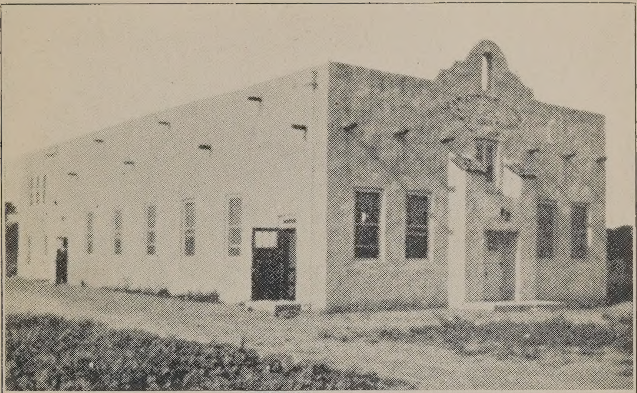
Lower: Brewster Hospital, Jacksonville, Fla.

MEDICAL MISSION
DISPENSARY

Upper: Medical Mission Dispensary, Boston, Mass.
Lower: Blodgett Memorial Community House, Hazleton, Pa.



Upper: Marcy Center, Chicago, Ill.
Lower: Epworth School for Girls, Webster Groves, Mo.



Upper: Oram Community Hall, Ponca Indian Mission, Ponca City, Okla.

Lower: Peek Orphanage, Polo, Ill.

man, Mrs. J. Luther Taylor, Mrs. Wilbur P. Thirkield, Mrs. I. D. Jones, Mrs. V. F. DeVinny, Miss Hannah P. Miller, Mrs. Annie Hobbs Woodcock, Mrs. A. P. Camphor, Mrs. E. W. Mathews, Miss E. Jean Oram, Mrs. John W. Lowe, Mrs. Samuel W. Grafflin, Mrs. Merle N. English, Mrs. George W. Keen.

But it is the woman of the auxiliary, the daughter of the Queen Esther Circle, the sturdy Home Guard, and the dainty Mothers' Jewel in the local church who have made a success of the Jubilee, and to them thanks and appreciation are hereby given.

The chairman has been given, by courtesy of the editor, a page in *Woman's Home Missions* each month since the starting of the celebration, and through this medium as well as the leaflets, programs, and folders, the publicity has been placed before the constituency. The writing of the last page was difficult, for misgivings and vague fears assailed. We now come to the last act of the entire five years, and that is to write "Finis" to this record of events. The Jubilee is ended, but the Society is to go on enriching lives and being made beautiful and helpful by the devotion and sacrifice of its members. That the organization has been a force for good in church and national affairs no one doubts, but there are better days ahead as other generations catch up the rallying cry, "For the love of Christ and in his name."

"To be forever an influence,
A memory, a goal, a high example,
A thought of honor in some noble heart,
Part of thy country's treasure and renown,—
And oft give courage unto souls that strive."

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